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Ours is the Rule

OF ²⁵⁷
_{no. 2}

Dead Men;

OR,

The Vote of the Masses, the
Support and Check of
the Classes.

BY

J. H. BOOZER.

ATLANTA, GEORGIA:

Published by
PROGRESSIVE PUBLISHING CO.,
66½ WHITEHALL STREET.
1897.

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BY THE
AUTHOR.

PREFACE.

[It is short, read it.]

In the absence of any accepted or well grounded theory explaining the causes leading up to and producing the present distressing industrial conditions, and in the absence of any satisfactory guiding principles to lead the nation out of said conditions, is to be found the incentives from which has sprung the inspiration and temerity that emboldens, upholds and excuses the author in bringing the principles herein enunciated from obscurity to publicity. The book has a twofold intention. It demonstrates that men with convictions which have been formed by individual study of present and past governmental environments are the natural statesmen of the age, regardless of whether they have or have not made money, and that no age or government is in a healthy condition if this class of men have no voice in public affairs, but are choked off by selfish and incapable men declaring said convictions to be undemocratic

or unrepugnant if they were not laid down by Jefferson, Adams, Webster, Jackson, Lincoln, Clay, Calhoun, or some other of the great dead. In this connection the book clearly brings out the fact that nations during the dead level of their existence subordinate governmental questions to the absorbing passion of money-making, and that true statesmen are very much in the way during this period; they must wait until danger is imminent, then the money-makers are perfectly willing to step aside and hide themselves in bomb-proof retreats and wait for statesmanship, bravery, valor, and self-sacrifice to take charge and clear the country of the enemy, and how, after the danger is past, the little men slip back and worm themselves again into control.

The second purpose is to show how the vote of the masses should hold this class (the manipulators of money) in check for their own and their country's protection, and that the true business principle of politics is to put a check on every man and principle engaged in said politics. Labor has the most arbitrary check over it at all times, while capital is without check. In this connection it is fully ex-

plained how all purely secular principles unchecked unfailingly run to extremes, and that an extreme in human governments can only be met and conquered by an extreme remedy commonly known by the name of rebellion or war.

THE AUTHOR.

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Ours is the Rule of Dead Men;

OR.

The Vote of the Masses, the Support and
Check of the Classes.

CHAPTER I.

THE CLAIM OF MONOPOLISTIC BUSINESS
MEN. OUR CRISIS AND ITS CAUSES.

All over this land is heard the declaration that business men are taking a hand in politics. This is said to be a guarantee that the affairs of state will be properly regulated and put on a safe basis. Since they have been successful in business, there can be no doubt that they will be as successful in such state matters as are entrusted to them. The manifest truth of this hypothesis being beyond question, they declare—and have their friends declare—that they, and they only, are available in these hard times. With this maxim as their watchword they go to the masses and ask their vote, which is the only power that can establish them in the places they seek.

There never was a more cunningly devised appeal nor one more utterly devoid of truth, though made in good faith by its advocates. No doctrine is dangerous until it is backed up by faith, but when its adherents once firmly believe theirs is the only possible safe course, and that they are not only defending their own interests, but are defending truth and universal good, there is reason to fear the worst.

When human beings have reached this exalted state of mind in regard to a question, they are superior to reason. All antagonism to them, if supported by cogent argument, appears to be inspired by selfishness and wanton corruption. The more forceful the argument the more devilish and anarchistic it seems, and the more frantically they throw themselves in the breach with the hope of checking it. The idea of admitting that the opposition might be right is not considered. The questions are: (1) What will prevent the people from accepting such doctrines? (2) How can the public mind be alienated or prejudiced against them? (3) What new thing can be introduced that will divert the public mind from this dangerous channel?

Pit two such opposing factions in the arena of politics and you have the crisis of to-day in Georgia, in America. Governments have been formed and reformed with the hope of eliminating or harmonizing this kind of crisis. Finally, the Republican form of government was evolved and proudly proclaimed to be the triumph of human endeavor.

Faith, some one has said, has only one rival, and that is equal faith; internecine strife and revolution in strong governments is impossible without it, and, it is to be feared, inevitable with it. Since this principle has entered into every branch of our government, from municipal to national, all elections become dangerous elements of difference, and help to hasten the clash, therefore, the number of elections should be reduced to the minimum—the public mind should have ample time to cool and think.

Much that will prove disastrous in the future might yet be avoided by unswerving fidelity to thorough and open organization on the part of the masses.

Secret manipulations, such as bribery, chicanery, the use of whiskey, prejudice-inspiring demagoguery, job-hunting politicians, corpora-

tions, trusts and aggregations of capital should be overwhelmed with a mighty avalanche of votes. The country is not yet without hope that it comes within the scope of reason to believe that they might see and accept the situation.

As long as the present bickering and handing to and fro of such choice epithets as thief, liar, fraud and anarchist, free-lover, etc., continue, deep seated will be the prejudice, and thirst for revenge and extermination.

Could such a happy vote be obtained in the near future, and the laws revised so that prosperity would speedily follow, the nation would be tided safely over the present crisis. The noblest revolution known to history would be successfully and bloodlessly accomplished; by doing this the nation would triumphantly put in place the grandest jewel in our diadem of matchless gems.

This, and this alone, will make the Republican form of government prove its real worth. This will show the true value of the universal ballot and laws of equality, and dispel the rising shadow of an emperor. A reign of terror can only be stayed by the strong hand of an absolute monarch or dictator.

Consider this dispassionately: If America, which claims to be so advanced in every walk of life, fails to establish the full strength of the Republican form of government in this crisis, it will be the proudest triumph of monarchical governments. They have said that it was intrinsically weak—fit for use in young countries only; that in densely populated and large countries, where the resources had reached their maximum and had to be husbanded, it took a strong arm to rule, and one that was not subject to the unstable caprice of the ignorant clamoring populace. Many good citizens, for these causes, have been heard to say, after all, the security and stability of the monarchical form was to be preferred. Our own subjects are becoming contaminated. Besides, the circle of this globe is complete; there are no more great unknown inhabitable lands to be discovered in which to try new experiments. The only feasible way to prove the worth of a form of government, is to start it in a new country, uninfluenced by any other form, and let the people grow into it. Therefore, every American citizen owes it to the world and mankind to do his best and be slow to anger. He owes it to himself; he has but one life; he

should make that as bright and happy as he can; the time will come when he will have to die, and he can not be prepared for death with hate and murder continually in his heart. God has not left us ignorant of what eternal punishment is, nor how his laws are transgressed. The history of civilizations from the rise of the Egyptian to the rise of the Napoleonic era, proclaims that they progress with safety until such crises have attained their full fruition. When this time arrives it indisputably proclaims the sorrowful fact that the barbarian is the conqueror. Such conquerors may and often do waste themselves in lascivious excess, but while doing so the lawless iconoclast beheads the noble and brave, debauches the learned and cultured, rapes the chaste and plunges the nation backward hundreds of years into the abyss of dark ages.

CHAPTER II.

THE RULE OF DEAD MEN MAKES THIS A DAY OF LITTLE MEN.

It is comprehensibly said that this is a day of little men. Instead of capable statesmen being at the helm of the ship of affairs, we have the bones of Jefferson, Jackson, Monroe, Calhoun, Lincoln and others, brought out and paraded before the masses by those who claim to be competent to guide our destiny. No one can deny that these men were great, nor deny that they faced exciting and irreconcilable crises. It is inspiring to read of how they rose up, invincible giants, athwart the path of the enemy. We can but see how they compared the exigencies of their time with times past, grasped the nature of the difference in the exciting causes and applied original statesman-like remedies. Such self-abnegating, laborious effort will ever leave illustrious and imperishable names. We can reach no higher plane than to be like them, by first mastering the past, then adding the accumulated differences up to the present and applying the suggested

original laws, looking to the general amelioration of the nation, and repudiate the present narrow policy, which considers only the increase of the power of the classes.

No one will attempt to deny that the hypothesis laid down by these and other contemporary men are not reincarnated and heralded to the masses as the guiding principles of the hour. Nor can it be disputed that it is taught to be a crime to doubt or go contrary to them—they have become so sacred and hallowed by time.

Had these men realized that their shades would be evoked (Thomas Jefferson feared it) to straddle laws upon this nation that are calculated to destroy all that they spent their lives in establishing, they would not have died without cautioning (as Jefferson did) the nation against it.

There could not be stronger proof of the fact that we have no statesmen to-day, than the above truths reveal.

The genius of this nation has ostracised every other consideration, and is spending its entire force in money-getting and sordid greed. The material out of which statesmen are made is relegated to the rear, hooted down and spat

upon. If you would be popular in America to-day, make a study of and understand those who rule. Adopt their policy, say and do the deeds they wish done but cannot do on account of the transparent selfishness of them; or, in other words, adopt the wrong and oppressive view, and you will be all right; you will have friends who will stick to you and spend their money for you. Attempt to be a statesman to speak the truth, and nothing is too harsh or severe to say against you. There are no men in public life to-day of the latter class. However, they are in America in abundance; their patient and long-suffering indignation is smoldering and gathering forces in its hot-bed of suppression; soon the utmost limit of their patience will be reached, when thousands will spring to the front and ignite the nation's torpid ire. Could they but see and feel that the time was now how much better it all would end.

CHAPTER III.

THE CLASS OF MEN WHO ASPIRE TO OFFICE BUT WHO ARE ANTAGONISTIC TO GOOD GOVERNMENT.

The word "masses" will be used to mean laboring men, employees of all kinds, merchants, professional men and artisans of every class, who are benefitted by general prosperity; these should be the hereditary check on those who find their greatest prosperity and power in hard times, when men can be worked on arbitrary WAGES, when properties of all kinds can be wrecked and values manipulated by being thrown on a market where there are no buyers on account of scarcity of money. When this condition is surreptitiously induced, these human vampires are in their element. They can pull down all competition, they can find exulting delight in getting at the head of great financial corporations where large numbers have been coerced by spurious promises to invest their little all. There they will have the widow's mite, and the orphan's portion, and the earnings of the dull sons of toil in their clutches,

to work their will with. After they have exhausted the capital in a section it is an easy matter to bring on failure and sweep it all into their greedy maws by holding the liabilities and buying in the property without expending a dollar of money. It is not the lack of primary money in this country that takes it out of circulation, but it is these methods.

If this class of men get into office, then the city, State or nation is the victim. They first seek to surround themselves with men with a like tendency. They will then proceed at once to talk of progress, of all manner of improvements that call for outlay of money. Not satisfied with taxing their own generation to the utmost they issue bonds and tax those yet unborn. What can be afforded is not the question. There is always sufficient means to supply the advanced improvements in ample volume. This won't do; the future must be thought of. The misery of present times is said to be praiseworthy if posterity is benefitted. If we will stop and think for a moment it will be perfectly clear that posterity will rise up and curse us for straddling this incubus of debt upon them. They will froth at the mouth over our meddling with their affairs and for

our presuming to think that there will not then be still greater improvements that they could have, but which they are unable to have on account of their legacy of debt.

The dominant motive behind this policy is disorganization, so managed that the lion's share of the money finds its way into the pockets of the disorganizers. It would not be just to charge this policy to be deliberate and say that custom has given it the stamp of approval, but, nevertheless, the training of these manipulators is such that they believe that whatever is best for them is right for all. If others propose schemes and wish to have the element of conviction embodied within them they must entwine these perquisites for the officers between the lines, or their consummation must guarantee advancement to higher stations, where the perquisites and emoluments are greater.

When any stage, section, or form of the government passes under the control of this class, it has reached the hand of the professional wrecker and oppressor. Voters can unerringly ferret them out by their strategic cry. It is characteristic. They solemnly affirm that all their efforts are for the poor, the laboring and oppressed, that all others are insinuating, selfish demagogues, wreckers and anarchists.

CHAPTER IV.

THE MODERN SCIENCE DECEPTION.

The amount of deception practiced by the above-named class, if understood and acknowledged, would make them know themselves to be unworthy of confidence and base ingrates. While it is not claimed that they so understand themselves, their actions show that they fear the public might be influenced to so look upon them. This fear has caused an abnormal development of the self-preservative principle that is always the creature of its creator. They hate universal good and gloat over its defeat and privation. Their highest pleasure might not be inaptly characterized by the appellation "fiendish," and, if so, the opposing emotions it stirs will not be less commensurate. Suppose it is not intentional; that does not remove the fact that it is undeniably true, and if so, nothing could be more unwholesome or dangerous. Therefore, nothing is clearer than the necessity of putting this principle and its exponents outside the pale of consideration where public trust is concerned, and it should

be abruptly done, as a victory that is disastrous to the enemy is a decisive victory.

The plane of operation of this principle is not confined to public affairs; it is growing more and more to be the common practice among the people. If we take the view that its growth among the people made it possible for it to assume the robes of office, our condition is indeed alarming and the demand for the remedy imperative. The tocsin of the conflict must be sounded in simple words, so that the weakest minds will be stirred and strengthened into fidelity to the cause of liberty, fraternity and peaceful arbitration by the ballot. The centers of population are the great strongholds of this principle. Here it not only has its votaries, but an immense number who are dependent for a living and must do as their master bids. Our outlying, sparsely settled regions can be depended on if our recruiting agents are true and loyal. The warmest sentiment for the public weal is the ruling passion of their hearts and from their bosom our greatest statesmen have sprung.

CHAPTER V.

LABOR THE BEST FRIEND OF CAPITAL. EX-
TREMES SHOULD HAVE CHECK. CAPITAL'S
BURDEN BECOMING UNBEARABLE.

From the operation of the principle just cited our people are growing into the belief that capital and labor are irreconcilable foes, This is not true. Labor is perfectly friendly to the legitimate use of capital. It might as well be said that a man hates life as to say he hates that which supports it, nor can capital animadvert against conscientious, painstaking labor. There need be no hesitancy in saying in simple language that labor is perfectly friendly to capital, nor does it readily grow irritable under its check, so long as capital pays a fair price out of its earnings. That which does exasperate labor is for watered capital to come forward with its unreasonable demands. If a company is making 25 per cent. they do not think of labor, but of selling more stock so that the per cent. may be reduced, then they can put on a long face and go to labor, and say, "We are not making a

cent; how would you like to have your money in business and get only 3 or 4 per cent.?" Labor is free from this because of the close check capital holds over it. The extremes of capital should have as good a check. This can be approximately done by labor selecting the law-makers, or a majority of them. Labor has hosts of friends; let them come together and place this check upon the excess of capital. It will not result in any real hardship to capital. Experience teaches that no unchecked appetite or passion arising from and peculiar to mortal man continues to produce happiness in its extreme. It also teaches that, if capital is unchecked, it will go into extremes and produce misery. Capital itself acknowledges that its burden is almost unbearable; it can not rely on anything or believe anybody. When men are employed to do certain work, they either never finish it or do inferior work; it costs as much to watch it as it would to pay labor a price that would indemnify labor for the time that it would take to do the work. Labor doesn't enjoy any more than capital the wrangling over accepting work. If a man is forced to take a contract for less than he can live at, it can not be expected that he will

finish it as the contract said that he would. Then if he fails to collect for the work, all his bills have to go unpaid. Forced into making a reputation for being unreliable and untrustworthy, he falls into a sullen state of ill humor and vice. When ignorant men have exhausted their ability to be fair, and feel themselves helpless to do more, they are sure to become, more or less, what they term, in their hearts, justifiable criminals; they will certainly take this view if they believe themselves to be victims of unjust methods or lawful oppression. While capital can not see it, and would not admit it if it could, it would be infinitely happier if it had honest, loyal support in all its undertakings instead of forced obedience and careless waste. Thrift and honesty can not be supplanted by rigid laws, contracts, and superintendents. If labor feels that it is being filched out of its honest due, it determines that capital shall not be the gainer. A system of deliberate waste will ensue to this end. Capital then feels itself outraged, and heaps curses continually upon the head of labor; the world takes capital's side and labor goes down in despair.

Labor occupies a place in the world to-day analagous to that of woman; while she is chaste she is blameless; when her chastity has been purloined from her, for she never gives it up willingly, the world turns against her and she goes down in despair. When labor or its vote can be used it is praised and petted; when that time is past, it is spurned, because it has been so foolish as to sell its birthright for a mess of pottage.

Nothing is so unbearable to a man as to think of going to a home where his wife and little ones are in want. The barrooms can not stay open late enough for him.

How can people feel grateful for charity when they believe that those offering the charity have unjustly taken their means of livelihood away from them and that they will use this charity to impose the belief on the public that they have benevolent hearts and noble characters.

CHAPTER VI.

CAMPAIGNING WITH PREJUDICE AND ITS ALLY, THE POLITICAL RING.

The condition of labor determines the plan of campaigning when labor (which has the majority of the vote) is to be hoodwinked into voting against itself.

Capital knows very well that labor, by reason of deception, has a deep-rooted prejudice against it. This prejudice appears unreasonable to capital, and it knows further that if their relations are fully explained by an impartial party this prejudice is liable to take on a sudden and exorbitant growth. Hence, capital keeps its cohorts, the viper, prejudice, being the greatest, seconded by whisky and place-hunters, who are keenly on alert for any theory or man that is liable to carry conviction with it or them. As soon as danger comes near capital goes out and turns loose its dogs of prejudice. Where there is good grounds for strong prejudice, a stronger prejudice must be created. It doesn't make any difference who it ruins or how innocent from the charges

they are—it must be done. If there is nothing tangible to get hold of with a spark of truth in it, they seize hold of the intangible and make their victims out as drinkers, gamblers, or frequenters of bawdy houses. Some one will justly rise to remark that it would be difficult to formulate charges without some starting point; so it is, and there is a starting point. Those whose duty it is to do the work take for their models what is in their minds and hearts. They attribute to their opponents what is in themselves; being thus always heeled and without scruple, they take the nearest cut and go before the public mind first, and, as they have trained help, they can reach the people before a reform movement can get started, they nip it in the bud. The reform movement finds itself lying prostrate under the infamy it had hoped to show the people that it intended to reform in very short order, and down it comes with a disgusted set of leaders who immediately proceed to declare that in the future they will have no more to do with politics—they are too corrupt.

What is known as ring politics has evolved the most formidable system that has yet been unearthed. Ring politicians use prejudice first,

then plausible promises and persuasion where they are needed. When they meet a crowd that can't be caught by this any more they grow profoundly indignant and patriotic and the demagogues are even ready to fight if the bluff won't work. They will force a row, so that next day they can say "those infernal anarchists are unreasonable fanatics who are hell-bent on ruining the country." After their version of the occurrence has been carefully spread the public is usually with them. The other side can't do this because they have no model to build their theories on—they know their intentions to be honest, while the heeler element know theirs to be founded on nothing higher, to say the least, than self and the determination to win at all hazards, and they believe every one else is animated by the same consideration. The difficulty of meeting the ring, with its matchless preparation and skilled attack, lies in the fact that their armor possesses some of the characteristics described by the word impregnable. The nature of man is in sympathy with evil and error; it is his reason only that desires virtue. Unhinge his reason by prejudice or any other method, and evil is sure to triumph; the voice of right will fall unnoticed on tympanums so thickened

If this view is correct, reform has fallen into desperate straits. Hope is already hovering over it ready to wing its flight to more congenial climes. But hope is beneficent and will return if we will throw off sullen stupidity and fight the battle on the grounds of truth without knuckling to the base thought of a pull or that we will be ruined by the inveterate silent voice of the opposition.

No party or class who has obtained the reins of government ever voluntarily relinquishes them; because in that event their narrow policy would have to be explained or be repudiated by themselves. But when control, as it is in America, is obtained and held by one class, manipulating all parties, it is difficult to see how you are going to defeat them without a new party, if party policy is to continue, or actual war. The better policy is to drop the party and learn how to select men; to show how to do this, in all parties, is the real purpose of this work. The objection to this plan will be that it will array classes, but this objection can not be sustained; the classes should be arrayed in the proper way; then they will act as a check or safety valve for each other.

CHAPTER VII.

REPUBLICAN FORM OF GOVERNMENT DOES
OFFER RELIEF IF THE MASSES WILL.
HOLD CAPITAL IN CHECK BY
THEIR VOTE.

No monarchical government has ever reached the crisis that is now confronting America without armed rebellion ultimately ensuing, which those in authority were obliged to crush. But with us it is not so—there are no hereditary gods anointed, no class of men or party can continue a ruinous policy longer than a short term if the people understand and apply their privileges, which they can and will do if once they get on the right track. It is useless to deny that the class which is now in control has a firm and determined grip on the helm of affairs, and we can not deny that its tendency is wonderfully akin to the iron rule of monarchy. In knowledge, the classes are far in advance of the masses, hence they know what the masses are thinking about, and their ascendancy is dependent upon their ability to mould the drift of the masses' thought. The

means at their command for doing this are very great; they have universally succeeded in playing upon the superstition and credulity of the people so cleverly that they (the people) have been incapable of reaching firm convictions as to what was right and what was wrong. To illustrate: If the first rumblings of what will prove to be a scheme which is to be forced upon the people have long been under careful revision, and the plans for success well matured, all opposition thought of and answers provided and taught to the outfielders, there is but little chance of failure. The middle classes and professional men are intimidated and the lowest class bought, leaving only harassed labor to stem the tide. Labor's shortness of notice and lack of funds fail in such an unequal contest. Put them in possession of sound, fundamental, simple rules, by which they may guide themselves and they can obtain time enough to thoroughly sift the matter. The threats that capital holds over professional men and the middle class is no small weapon; often they have felt the stinging force of the order to mind their own business and keep out of politics if they would succeed. It is pitiful to see how, under these circumstances,

labor is huddled like dumb, driven cattle, and marched up to the polls and voted. The system has long been perfected and ably generalized, but there is a weak spot that can yet be reached; it is well covered, but its armor is not cemented well. If the system is unfolded in all its details, bare and simple enough for labor to fully understand and get it once thoroughly incorporated in their minds, the good work is done. This will lift the embargo of restraint from its friends and again launch the American ship on the smooth and delightful waters of prosperity.

Campaign lies are the first and most malicious stumbling blocks; the people should know that, if a man is so bad, it would be known before he offers himself for office. This contumely comes only for a purpose; what is said of a man during a campaign should not influence the voter one iota. A man's past life and conduct fixes the grooves in which his future will move. If he has conducted his business so that he is known as a man who is working strictly for self, seizing every penny he can claim justly or unjustly, he can be put down as a man who will subjugate every interest, public or private, to his

own, and can be easily controlled by a small part of the spoils. If a man has habitually made money by buying up what is thrown on the market by reason of the failure of some unfortunate, his absorbing thought will be how to bring about failures, so that he may pursue his chosen vacation. Often men, deluded by the success of such men, go to them for advice; the advice they will get, if followed, will end in failure. This class of men are natural disorganizers of all interests, except their own, and when they can make it profitable, fail occasionally themselves. They are always vitally interested in politics, as they have an ax to grind, so are willing to furnish the boodle campaign fund; they want laws that will help them in their business—laws which will cause failures. This is another of the real secrets of how money is taken from circulation: The man who buys first pays the price set by supply and demand; the man who buys up his failure pays about a fourth as much, which leaves three-fourths in his pocket. It is not the amount of money in the world that makes times hard—it is the laws regulating its distribution. We might have mountains of silver and gold in the hands of the

few, but that would do no good—they have plenty now, but want what little there is left worse than ever. Neither men of this stamp nor their tools should be allowed to hold an office; the Republican form of government will prove a failure just as long as they do. The men who have money have power enough; those who haven't it must make the laws and hold them in check; then the Republican form of government will be the highest and best. Some will call this plan preposterous, as they do not see how labor or its friends can make laws to govern those so much in advance of them. Ah! there's the question; they are generally so far in advance that it is much harder for labor to live under laws that it does not comprehend, than the advanced to live under simpler laws that they fully understand. The unfettered progress of triumphant capital has not furnished that class with additional pleasure, and it never will; simplicity is the soul of happiness. If capital was not molested it would soon find peace and security would take the place of unrest and insecurity. The class which now holds the capital has a threatening attitude against all others. They look upon every man as a probable enemy; con-

vince them that this is not true, and that every man is their friend, and relief and satisfaction are sure to follow. Soon they will be so happy over the new order of things that bitterness will be forgotten and forgiven.

Contrast this with our present condition. No man feels sure of a living; he may at any time let slip some thought that will offend his masters, whereupon they will immediately withdraw their influence and patronage, letting him drop with a dull thud. It has come to that pass in these piping times of peace that no man, be he ever so competent, can succeed in any undertaking, unless he can get a pull, which means the approbation of a certain clique. He must knuckle and bootlick and fawn on the power behind the throne. If those cringing demands are continued, what will become of the manhood of America? A people who know themselves to be renegades to principle will grow in a generation or so into cowards. Those who invidiously make such demands are selling themselves to the lowest order of tyrants, the lust of greed and dissipation. Where this is the case, there is nothing to wonder over when it is com-

monly said that the highest circles are the most corrupt. Its devotees demand it, but this does startle when we remember that we are already accused of being laggards in international affairs, giving up too easily to the sturdier nations.

CHAPTER VIII.

SOME EVILS OF OUR PRESENT POLICY, AND HOW WE ARE TO MEET THEM.

The evils or errors of the times can only be met by thorough organization and agitation inside of organization. A thorough understanding of the remedies proposed, together with numbers of adherents, must be secured to restore confidence and give stability to the cause of reform. Voters must be prepared to meet specious argument and withstand the prejudice-maker, and taught fully how the benefits of faithfulness will redound to them. They will then know that politics must not longer be left in the hands of those who have the money, simply because those who haven't it are unable to make the race for the want of it. The accepted fact that a man in ordinary circumstances, who the ruling class is not sure of, ruins himself by entering politics should not obtain a moment longer while those who are popular and are the tools of the ruling class can enter the race for office with impunity and be easily elected.

How lamentable is the condition that faces us when it can be truthfully said that America makes demagogues and rascals of her subjects before entrusting them with the conduct of her affairs.

Under the present plan, when a man enters politics he must first make up his mind as to how much it will cost and as to whether or not he can come up with the boodle. Prudent, capable men from the people will see that they must decline, as they rightly conclude that there is no way by which they can reimburse themselves. This leaves the field comparatively clear to the slated men of the ring. Some men, over vain and confident of their special fitness for public station, make a wild plunge and spend piles of money to be elected. After the excitement of the contest it will take only a short time for them to see what a costly and empty honor they have expended their time and money to win. They become very sore over the matter quickly and begin to look out for some way by which to recover ; they are now predisposed to become the tools of the men they labored so hard to defeat. What they have really done is the accomplishment of their own and their party's undoing. Or-

ganization alone can overcome this deplorable condition by making the honor commensurate with the commendable expectation of the candidates.

There is nothing enduring or satisfying connected with success under the former plan : Suppose, forsooth, enough men are bought for a price to succeed, which of the deep emotions of the soul does it stir, pleasure or pain ? Over this overt demonstration of man's frailty anything but the latter will be out of the question when time exposes the full trend of the influence set in motion. When men know that virtually the public are in possession of their price they lose their own self-respect. Those whom they have served can not give them much encouragement or places of trust, for they know how little will tempt them. They can not turn to those whom they have helped to defeat, for they also believe them to have sold themselves. The man who vehemently throws his influence for a class with whom he can not, in reason, sympathize, publicly declares himself to be working for a price, either *bona fide* money or place where he can draw a fat salary without regard to public utility. Instead of benefitting himself,

he has only succeeded in reducing himself to the lowest occupation, that of doing the dirty work of his principals. When these facts come before his vision he begins to drift down, down, downward. All hope is cut off; he has reduced himself to a drunkard and a beast. What effect does this have on those who have been instrumental in bringing it about? It is impossible for them to remain in ignorance of it, because the horoscope that is continuously before them in the wrecks that they have made prevents forgetfulness. If they try to throw it off by becoming followers of the meek and lowly one, they find religion to be the shallowest of shams. Turn where they will, they are in the blighting scorch of this dreadful sirocco; nothing short of total abandonment of themselves to this work and excitement will drive dull care and fear of death away. When they see a man who is leading a simple, happy life they envy him and wish they could pluck the burning brand from their souls. The undercurrent of their lives is feverish and intensely reckless; the fires burn so fiercely that nearly always the cord of life is snapped suddenly. When we look for their diversions we find them reduced

to very few in numbers; their occupations swing around the vital principle of life itself, therefore, their pleasures must touch the deepest current. Nothing fully reaches this depth except the passions grouped about the beginning of life. It is charged that there is a plank of free love in the platform of certain classes. Most people fear that the world is threatened by the vicious influences of free love, but have not yet fully located the source from whence it is to come. Most of the distinguished examples of it have been found in the courts of monarchies and among the lowest class, who are out of the question in affairs of state.

Where there are strong disturbances there will be great immorality. Carlyle tells us that about the close of the French Revolution all the young women seen on the streets were *enciante* or they wore something to make it appear that they were, it was so fashionable.

There must be a time when there is no opportunity for the above diversion. Such time is more likely to be spent either in gambling or in the ecstasies of the artificial exhilaration following the use of whiskey or morphine. Few fortunes or businesses are so

large but that the increasing demands of this kind of habits will wreck them unless there is a supplementary income—some way of paying the current demand. Men of ordinary intelligence very soon recognize this and begin to look about them. This demand has been promptly and openly satisfied by the lobby, which is guaranteed to furnish the best of any kind of amusement and the money to indulge in it and, if the man is of much force, a comfortable bonus besides. All but a very few nowadays can be controlled by obsequious flattery and indulgence. This is not because men are weak and naturally depraved, but because of their environments. The laws governing the world are immutable and it is the veriest rot to say that any puny man can rise above them. If man would avoid these cesspools, he must stay outside the circle of their fatal influence. Men whose past predisposes them to this kind of living will sooner or later be the slaves of monopoly, and, as our system estops men of ability, the political treadmill is left open to this kind of men and monopolists only. The people must throw off their stupor and select men who have stayed outside this circle, as did the men when there were statesmen in America.

When the leaders of the machine are themselves successful they do not always lead such wild lives. The fascination of manipulating others and the management of their schemes occupies their minds to the exclusion of other things. There is no time for thinking of the suffering that their success will entail upon millions; they have taught themselves to believe that a few thousand or so lives cuts no figure when a principle is to be demonstrated; in addition, they have such a great bill to pay that they feel perfectly justifiable in making those who caused the expense and trouble not only to pay that back, but to pay a profit commensurate with the superior ability it took to manage them. This kind of talent is the highest priced of all; it pays itself out of the general funds of the people.

Organization with proper discrimination between men will put a great stumbling block in the way of this and all kinds of waste.

CHAPTER IX.

HOW YOUNG MEN ARE MADE THE DUPES OF BOODLE COMBINATIONS.

The application of the law governing cause and effect finds its most natural plane of operation in politics; however, it is utilized with equal facility in business. When a boom concern has outlived its boom, as all of them do (the few exceptions do not change the rule), and no more investors or victims can be fleeced, the time has come for it to wind up its affairs. The shrinkage in the highly inflated stock is bound to soon become known, making an awkward predicament for the promoters. They get out of this by taking up some presentable young fellow, invite him to their homes, propose him for membership at their club and turn over money to him so carelessly that he soon borrows to pay his additional expenses. His employers know full well that their scheme is working, so they shut their eyes until the books are satisfactorily distorted and confused, and to shut them longer might be to allow him to get a few dimes that

they might be able to use in winding up the affairs of the concern. When the directors see that things are in proper shape their victim is promptly arrested and a sensational account given to the papers with the purpose of bringing the investors into the proper frame of mind as to what they are to get. In a few days an expert accountant discovers the books to be in a perfectly wretched condition; nothing can be positively traced. It takes time for all this to happen, perhaps two or three years or more. How absurd it is for these men who are celebrated for their business acumen to say that they trusted this man so implicitly, that they never dreamed of such a thing, though this is the only excuse left to them; a simple child could have seen the evidences of peculation any time from the beginning. However all this may be, the concern is insolvent and hopelessly involved. The managers pour oil on the troubled waters by promising, if let alone, that they will do something for the investors in the wind-up, but if they are not patient everything will be wasted by the property being thrown on the market with no buyers and the expense of litigation to be met. Finally, a small percent-

age of their holdings is realized by officers taking the property at their own price and the company is out of existence. This plan alternates with that of throwing the property on the market and buying it in. During the progress of these failures the subsidized press has played very artfully and cunningly upon the minds of the dupes and the public. They play between the extremes of total loss and entire liquidation. When the company is ready to ring down the curtain on the last act the papers prove their transcendental sway over the public; they take up the leading actor in winding up the company's affairs, publish a large, benevolent-looking likeness of him and loudly extemporize on the philanthropy disclosed by his able management. By his truly extraordinary business talent the assets have realized way beyond that which might have reasonably been expected, which is proven by the creditors receiving a few cents on the dollar. The crowning height of the folly to which the papers sell themselves is seen when they wind up by saying that when the time comes round again to select officers for public trust and honor that no more thoroughly honest and efficient man can be found.

When we look behind all this gush we see that the truth is about like this: the man eulogized put on foot the scheme that collected all the hard-earned savings by promising enormous returns without risk—a sure thing; having gotten all that he could get at that location he seeks to make the death of that scheme the birth of another, where he will have his clutches on bigger game, cities, States, and nations. If an unsuspecting citizen succeeds in getting hold of a few dollars, this class of vultures will soon wrest it from him by finding out the kind of investment he wants, and moulding their company's methods exactly to suit. There was a time when these organizations could not vend their plausible concoctions with impunity, because all those who were induced to become fellow conspirators were liable for the debts. Thereupon the organizers put their heads together to help the poor people by giving all a chance to make fortunes, and had the law changed so that corporations could be formed without the individuals being liable. The artful dodgers saw that this hyperbolical philanthropy would hide their real intention, which was to give themselves absolute freedom to prey upon the peo-

ple at will without endangering themselves. This law should now be changed so that the organizers and promoters would be responsible to the investors first and to other creditors second, to the extent of their property. They should also be held responsible criminally for negligence and peculations and when salaries are manifestly larger than the concern can pay. If this was done the money question would assume some definite shape, as then some of the money could remain in the hands of the people, but it is hardly to be expected that this class of men will themselves make such laws.

CHAPTER X.

NEWSPAPERS AND THEIR USES.

Our newspapers are the principal agents through which the people are reached by the class of financial sharks mentioned in the last chapter, but no one will be so unjust as to charge that the newspapers deliberately deceive the people for the sums paid them. What is in the write-ups and advertisements that they are paid to publish they are not responsible for except to the extent that they do not inform the public in regard to this. This, with the influence and large blocks of space, paid well and ungrudgingly for, is the food of the papers and enables them to give the people a better paper at a small price, which enables more people to take the papers and broadens the field for advertisers. The man who can spin the biggest yarn over the least truth is accepted to be the foremost advertiser of the day. When newspapers voluntarily write up a business venture they sometimes are honestly trying to serve the people; at other times it is to induce the business man at the head of the

venture to take a large block of advertising space. Strategy is not lying, and all business lies are pure strategy. Everybody says that you can't believe anything you see in the newspapers. The newspapers are no more to blame for this reputation than the people. As servants of the people they would not be good servants unless they could satisfactorily execute the demands of the people.

The enterprise is launched and has pursued its meteor-like course until its inevitable eclipse is ready to be announced. The excitement born at such moments eradicates the memory of the way by which the business was built. The all-important question is to find out how much it is going to pay. The situation is now such that it is the obvious duty of the paper to get all the inside information it can and give it to the people. The papers are quick to respond, and send right off to the men who have paid them so much money for the version that they want the people to have at that moment. Every day they are furnished gratis with this opportunity of playing at will on and measuring the temper of the public. By this they learn how little they can pay and reserve some measure of respectability. All the paper gets

for its labor now is honor for its commendable enterprise. Aye! but it is useless to inveigh against the inevitable; why be unpleasant over the matter? It is not the purpose of the author to inveigh or be unpleasant; the point aimed at is not to stop the papers or curtail in any way the freedom of the press, but to educate the masses so that the press will give them invaluable information concerning the methods of the men whom they select for preference. Men who have used the papers as described are without a spark of patriotism. The general good in their minds is based upon their own emolument or advancement. The power to read between the lines of this kaleidoscopic glass can be developed until the papers will always contain invaluable information instead of deception. When the people once see clearly from this point of view they will be ready for any change of tactics on part of papers.

The papers are not improperly said to be the pulse of the nation. Its range is as varied as the anatomic pulse of man. Skilled physicians have mastered the latter by hard study, and it will take hard study for the masses to learn the former, though it is much easier. In the one case man applies himself to the unraveling

of the laws of God; in the other he applies himself to the understanding of those of man. No mere man can think of a problem by which the public is to be influenced so profoundly that others can not see the incentive when they are put on notice as to the surroundings. Man thinks nothing originally; there must be something to suggest every thought. He can, in no sense, be said to be creative in his powers, but he can become dominated by cultivating selfishness until it absorbs all power outside the narrow limits of selfish greed. If the newspapers continue their present course, they should not be restricted. Let them do their work.

CHAPTER XI.

THE PROJECTIVE POWER OF THE MIND IN PUBLIC AFFAIRS.

A man can not think and promulgate deeper problems to suit himself than other men can fathom. He can not even think and believe hypotheses and hide them; his actions will betray him. Men are often amazingly surprised to learn that the public is in possession of their peculiarities and practices, about which never a word has been said or an intentional sign given. Men who have learned to look at environments and accept their suggested thoughts as inspiration and who do not allow anything else to swerve them from these beliefs, are the men who so assiduously declare that such thoughts are not to influence one's beliefs. If the masses could learn that this was the only true source of information, and act up to it, immediate amelioration would be secured. Herein lies the secret of the power that so disastrously rules America to-day. No one will attempt to say that the governments of the earth of this or any other age, were framed with higher

aspirations than material good. The governments of the world then are based on man's conception of what is best for the world. Man's highest conception of what is best is primarily based on what is best for himself. If this be true, then the laws of this sphere can not be other than selfish. To be otherwise they would have to be framed by men whose lives were dominated by the hope of the life hereafter. The world has never seen the day when this class of men were in the ascendancy. The majority doubtless profess to be, but a careful investigation will prove them conspicuous on account of their absence. Having established this fact, its companion fact follows as a natural sequence. The government of the world, being formed on the basis of man's earthly desires, which never know satisfaction or tolerate restraint, could not be otherwise than at enmity with the laws of God, which do bring satisfaction and command restraint. We thus fix a sure foundation for saying our sovereign ruler, the voice of the people, at present is not the voice of God, but the voice of his opposing monarch, the world.

If, under the above circumstances, one aspires to position and hopes to succeed, he

must espouse the side upon which is the majority. This places the succession in power in the hands of those who will continue the present policy. If this country ever gets reformed that part of our policy must be amended, at least to the extent of putting a number of godly men in office. Under our present corrupt political methods this class of men will never seek office. The danger that needs close watching on this line is, that most men who have reasons for aspiring first qualify themselves by their actions in religious matters. They pay the above facts tribute by projecting their minds beyond the demands of the people; they recognize that the people should make religious principles the ruling guide in their selections of men for office.

Human nature is the same to-day that it was when God commanded Moses to write that a judge should receive no fee, as the hope of reward blindeth a man. It is imbecility itself to suppose a man's actions will, upon election to office, become higher and nobler than their cultivated narrow groove. To believe such things because some persistently tell them to you is to invite and hug to your heart deception and poverty.

CHAPTER XII.

HOW DEAD STATESMEN INFLUENCE THE PRESENT ART OF LAW WRITING.

In times past, when there were yet patriots and statesmen in America, when the present *regime* was worming itself into power, it was proclaimed by the former that majorities were not always right; that minorities had an inalienable right to be heard, and not throttled and suppressed. They demanded this in order that their objections might be understood, and if right, adopted in the future. Such men were true statesmen desirous of the public weal; they were trying to carry out our principles of government—the greatest good to the greatest number. To the extent of being heard they triumphed. The dominant party of the classes dared not carry their plans with too high a hand. At this time the resources of the country were so great that the new monarch (the almighty dollar) could not prevent a goodly measure of prosperity. So the people forgot the warnings and became inured to the rule of their tyrant, though from

time to time they have aroused themselves, and demanded some of the benefits that former statesmen had told them was their birthright; but while they, the people, had been asleep over their inheritance, their new masters were scheming over a plan to give them, when the time came, apparently what they demanded, and yet not abandon one iota of their own advantage. When the drift of public sentiment foreshadows the approach of one of these periods, the ruling classes commence to bestir their minds, as to how they wish to interpret the thought of the dead statesmen who first gave utterance to the principles upon which the clamorous populace founded their demand. The advantages of the dead statesmen are conspicuous; they are not here to contradict or to interfere; the manipulators can interlard and leave out until they have changed the utterances to suit their purpose, and still claim to be the faithful disciples of the illustrious and immortal heroes. If the said heroes were alive their voices could not be drowned by loud and persistent clamoring. Here we learn that real live statesmen (and by this we mean men who are and were in favor of the greatest good to the greatest number)

would be very much in the way of our present rulers. This explains why living men of this stamp do not stand the ghost of a show in modern politics. When the problem is solved the law is written—from its context the people are led to believe that their wishes have been anticipated and acceptably met. The friends, orators, and papers of the measure flood the length and breadth of the domain with its praise. They hobnob with and pat the voter on his back; they are ready to weep, if need be, in their deep gratitude over the foresight of the great and magnanimous statesmen who brought order out of chaos with their beneficent recommendation, and loud do they say that they are justified in hurling anathemas at the heads of those who dare to say that there are passages that makes the recommendation of doubtful meaning. Thus is the voice of reason drowned. The sovereign marched up to the polls casts his vote for the machine man. Now, that the recommendation has served its purpose, either all interest in the matter is dropped or it is carried before the legislative bodies and enacted into law, either to become a dead letter or be construed by the courts to mean some-

thing entirely different. The courts could not be unfaithful (a fool will admit) to the power that made them, no more than a child can cease to love its mother.

The author heard a lawyer say, quite recently, in speaking of his onerous duties, that a corporation, for which he was State attorney, had telegraphed him that they understood that there was a law in Georgia that would prevent and hamper them in certain directions. They wanted to know if it was true and if true how they could get around it, and to let them know in forty minutes. They knew him to be loyal to the minds that framed the law, hence they knew that he would be able to send them the interpretation that the courts would sustain immediately after he had read the law. He telegraphed his opinion, which they accepted at once and proceeded to do business in Georgia, seemingly in the teeth of the law. If any complained they would be treated and laughed at as silly and out of date for the views they held.

The genius of writing and interpreting laws in this way has become so consummate that a vast number of our people have begun to wonder whether we really have any laws at all. It

is a common thing to hear it said that unless a man has the money to hire a lawyer of this class he can not get a verdict and that it is impossible to convict a man with money. Eloquence and ability are no longer of any consequence; you must promise to be the tool of and pay large fees to the right men to get a verdict. Right and wrong are lost sight of entirely.

CHAPTER XIII.

THE WRITING AND INTERPRETING OF OUR LAWS ENTRENCHED BEHIND BREAST- WORKS OF SOLID GOLD.

The rise and success of this feature of our institutions is so marvelous and has become so firmly entrenched behind solid breastworks of gold that it makes the time when it will be dislodged with the vote of the masses appear somewhat distant. A movement often starts out in a very promising way, everybody is going to vote right; they have found that the government must change hands; along towards the end of the race things don't look so bright; a lot of the most fluent talkers are strangely hushed and converted to the other side, reforms begin to totter and soon pandemonium reigns in the ranks of the reformers. All of this demoralization can be traced directly to money and promise of place. One great trouble that must be stopped is this: most of the agitators who do the talking intend to sell; they are merely talking to run up the price. Men who have convictions and will stick to them must

become leaders, and supersede the others who are always ready with motions, sarcasms and blustering talk, with which to frown down opposition to their leadership. This thing we hear about all classes of men being frightened out of their wits by the frown of the dominant class is surely a travesty on the manhood of America. Are the feet of our good men clogged with the fatal possession of honesty? which is, of all stumbling blocks, the worst. If a man who is acknowledged to be above reproach essays to reach the public ear with a scheme, no one will pay any attention to him; he can't get the approbation of the financiers because he can't let them on to a soft snap. His scheme is what he says it is. But let a man with a plausible humbug start a scheme; he can go to our first financiers and get their opinion in the form of an advertisement in the papers; it's the only thing that such schemers are willing to pay for, because it is really what they intend to build their business on.

Loyalty to the people was once held in high esteem in America; it has been rated the standard of character. We have been as proud of our statesmen as any country ever

was of royal lineage. To-day they are the only drug on the market that gives annoyance and yet they are the only safeguard to sordid greed, because if greed had not said statesmen to fight it would loose its cement and devour itself. Our civilization is built upon the pedestal left by ruins of those that have fallen. They were all primarily laid out on the foundation-stone of equity. All the superstructures which have fallen have been built with gold. The ideal government of every people who reach the dawn of national life is the same as ours. When a nation is emerging from a rude and undeveloped state there is a splendid but rugged halo of honesty about it, but when its people begin to taste of the seductive pleasures of refinement, luxuries and riches they forget their vows and bow down to this new god. The only really great men in the history of any country are the men who guarded the nation in its formative period. When a few hundred years have past they cease to be men and become gods. This is how the ancient people who had no Bible found their gods. When death looses their grasp on the affairs of state, the desire for personal aggrandizement and wealth takes pre-

cedence, and continues to rule until the fall of that civilization or until its manhood becomes honey-combed with corruption and divorced from bravery, which invites a conqueror.

CHAPTER XIV.

HISTORY OF FORMER CIVILIZATIONS HAVE
NO INFLUENCE ON THE PRESENT. HOW
PEOPLE LEARN THAT THEY HAVE
A RIGHT TO THINK AND ACT.

Here is a problem that may be interesting to historians and thinkers. Is it true that history proves that there are no statesmen except those who set free and organize new governments or who are developed during revolutions brought on by such a crisis as the one which now faces America? Or, in other words, have all the secular civilizations up to this time had the faculty of emasculating their inhabitants of manhood, bravery and character? While a nation is working out its destiny on a plane void of stirring events, has there ever a man risen up and successfully reached the ear of the people through the dominant class, who were crying down all excitement on account of its disorganizing business, and made them shake off the terrible danger of their lethargy which was preparing the way for the ruthless hand of a rude conqueror? Did any country ever

reach our condition without the law-making contingent becoming entirely lodged in a class who had the power of money as well? It is passing strange that the mighty convulsions and revolutions of the past, having all sprung from the same predisposing cause, can not teach the voters of this country a way to solve our troubles by the ballot. The narrowness of business men or money-makers, who are never acquainted with history, but who are in control of this country, may account for our blindness in this respect. The approach of our crisis is only slightly different from those of the past by virtue of our advancement in the style of living and Republican institutions, which are supposed to be especially felicitous in preventing this form of crisis. Some light can be thrown on this state of affairs by comparing it to men who play with whiskey, morphine and the passions; they have the wrecks of hundreds known to them personally around about them, they have fathers, mothers, brothers and sisters, preachers and friends, trying to make them appreciate the inevitable results, but nothing can reach them. They can not or will not believe that they will not have the stamina to stop when

they wish to; their trouble is that they fail to consider that they will not wish to stop, or if they do, it will be everlastingly too late, for they will then be ruined and disgraced. Nations, being only aggregations of individuals, animated by the same human nature, pursue the same course; the ruling class will not admit the actual condition until the populace are too desperate to accept their overtures, or they can not make the populace believe they are in earnest. When a nation has reached the stage when dead statesmen only are allowed to speak and their tenets transposed to order by those who use them, said nation certainly is not progressing; on the other hand it is retrogressing. Those who mould the future exactly after the minds of the past, which they choose to select for their purposes, do not themselves understand the science of government, which fact they advertise by this system. Said class is never prepared to fathom the depth of present feeling, and the future, outside of money-getting, is a blank; they trust to their volition and ingenuity to direct its channel their way. If they fail in this by virtue of the people having grasped the truth of their servile condition, they are lost in a helpless stampede.

When the people fully understand that they never hear of a reform until they themselves think of it and force it, they will have learned that they have no leaders but men who are trying to restrain and use them; this also teaches the masses that they have the right to think and speak, and that they can not expect reforms from those who are trying to convince them that they, the people, had better leave such matters to those understanding them. As every new fact opens itself to their minds their discontent gathers force and leaps from villages to cities, from cities to state and nation; nothing can stop the impetus it gathers save revolution. It was believed by the founders of this republic that, under this form of government, such revolutions would be accomplished with the ballot, but the thinkers of to-day can very easily see that a republic can, by the use of unlawful methods of influencing the vote of the masses, fail as utterly as any of the older forms of government ; all classes have a very lively premonition of the impending end. But the threatened devastation confronting America has one hopeful feature ; the dominant class has not been holding their power from father to son long enough for them to have be-

come thoroughly steeped in the belief that it is theirs by right of inheritance or, as it used to be, by right divine. What our forefathers and fathers instill into our minds, from dawn to maturity, becomes an unalterable fact to be relinquished only with life. If this stage has been reached there is no remedy short of war and that in a bitter and destructive form. History repeatedly and clearly demonstrates that families and individuals who have long been allies and friends to fallen and dethroned monarchs, will continue to be a source of menace by their intrigues, that they can not become apostates. At a very early period kings thoroughly understood this principle and, instead of banishing, they killed to a man. If a man's life reveals a principle to which all others have been subordinated and he has reached the age of thirty-seven to forty he can be relied on to be inwardly true to that the remainder of his life. The vast majority never develop such principles; they are the element that those who do get their following from such men may masquerade as the converts to other beliefs, but secretly they may be depended on should the opportunity present itself to help establish their former faith. To elect these

men to office on a reform platform is to deliberately place a viper at the breast of reform, and expect it not to sting reform to death. The day of miracles is past; to expect men to be false to their faith, and that they will throw the same vim and ability into pulling it down that they had shown in building it up, is equivalent to thinking that traitors are the highest order of men—fit persons to guide the destiny of great nations. Our manner of selecting our officers lays us, as a nation, open to censure. We (the masses) have not considered the above questions; they have been withheld from us in order that the party lash might be applied more bindingly; the idea seems to be to handle the masses so that they will be ready to vote for a “yaller dog” if the party says so.

CHAPTER XV.

EVILS OF PARTISAN POLITICS.

Rule by parties need not be evil; the original prerogatives that brought them into existence are praiseworthy, but, like all other institutions in this country, they have suffered from the prevailing corruption. In former times the members of a party knew and had implicit faith in the principles of their party. They were in salutary harmony with each other. What American but points with pride to our great debaters, and who but thinks with shame of the wire-working, underhand, buying method that has crept into the party and superseded them. Our statesmen who are clustered around the dawn of national life form our greatest and ruling galaxy. Up to the Civil War there were great men skilled in the art of government. The war itself produced an irradiating constellation; a few stars like Ben Hill lingered on for a season to shed their lustre on the earth, but to-day this kind of illumination has been put out; however, it is not extinct, but is the more dangerous be-

cause smoldering. When this light again penetrates the network of prejudice and selfishness now wrapped about it, it will have a transcendent splendor of beauty and glory to announce it, which will lift the scales from off the eyes of the voters and bring within the purview of the most ignorant mind the filthy slough they have been wallowing in so long time. When this thing is done a day of reckoning will speedily follow. If asked what it will be like, I would reply by asking what any one would demand who believed he had been subjected to every indignity and systematically filched of his rights and dues to the point of starvation of wife and little ones. Knowing that which we can not help but deplore in human nature, it is not unreasonable to expect a form of confiscation if a halt is not soon called. This very thing is being put in the minds of the masses by others charging them with wanting it now. The fact that it is not the fault of individuals, but our system, will not hold in check desperate and infuriated human nature. The time may come when money-making will give place to the absorbing thought of preserving life itself, when the bottom rail will be on top. Our parties have

gotten into the hands of the capitalist, and there is truth in the assertion that government under the dominion of capitalists is government under the control of misers, and everyone knows that misers love gold and its power better than life. They dream of reducing men by want to do their will, and exult in the success of their plans. If you would put murder and anarchy in their hearts sure enough, stop them from avoiding all the legitimate expense of property in its relation to government and make the government, which to them and them only is paternal cease to bring fat to their frying pan. Nothing could make the populace more damnable in their eyes than this. Mark the prediction, it will produce a frenzy of madness and hate in them sufficient to set ablaze the conflagration that is to consume them. The masses are willing to settle the question by the ballot, the capitalists will not accept it, and a fair count will become more and more impossible.

Those who enjoy a paternal feature in our government call it protection to infant industries, which they say is a laudable national pride. When the masses want anything it is paternalism pure and simple. The above phillip-

pic and some that are to follow may be harshly criticised as much too strong and exciting, but when it is remembered that this work was written to show that man's tutelary deity, human nature, is governed by immutable laws, it will be seen that the deductions are perfectly consistent with the extreme feature under consideration. Parties are no longer like they once were. Men may call themselves Democrats on account of their geographical location and hold to the tenets of the Republican party, or *vice versa*. Two speakers from the same party will go on the rostrum to prove opposing principles to be the proper interpretation of the party platform. This lack of agreement among those who aspire to lead puts those who are lead in a pitiably confused state. When they are reduced to this state they lose their grasp on principle, which opens the way for the demagogue and wire-working politician to grasp the offices of state, and takes the control of affairs out of the hands of those who would rule openly—those who would educate the people up to the full enjoyments to be extracted out of our originally benign government. This also gives the men with an ax to grind a chance to ingratiate themselves into positions

without saying anything about it until their purpose is accomplished and they and their friends are all in office; then the work of insinuating said purposes into the minds of the people begins. At first, their plans are discordant, but they are wary and resourceful; their pliant instrument, the public press, is capable of the most seductive strains which, combined with the gentle lullaby of its ally, time, is irresistible in its power to produce torpor and sleep.

Skill and genius in many branches have been wonderfully precocious, but in no department of life has their progress approached that of this siren. Human ingenuity can climb no higher. She stands without a rival and will not brook one; she must have all. Open organization is essential now; men must see that it is to their interest to be true to themselves. The reason why so few men are true to party to-day is because they have been pushed into interpreting every principle to suit themselves and their views. This is the deadly fungus of partyism and it has made effective party organization impossible; this has also given rise to a modern principle of politics, the art of disorganizing organization. Our two

great parties are not in reality two parties; they have been, but are now used as a blind on the principle of hush money. The Democratic party of the South is controlled by the class that is in control of the Republican party of other sections. Nowhere is a law or principle allowed to be agitated that capital might take offense at, upon the idea that capital is shy and timid and can only be wooed to those sections which remove all obstacles from its path.

CHAPTER XVI.

HOW MONOPOLY MAKES CONQUEST OF SECTIONS UNDER THE ESPIONAGE OF PARTY.

When monopoly is in search of new fields of operation it puts itself in communication with the leading capitalists of the section which it desires to spy out. Upon the assurances received from such leading men as to the political outlook and their ability to control the direction said politics will take depends their coming. When these preliminaries are all satisfactorily arranged, it is announced that a certain group of business men and financiers will honor the section with a visit. These spies don't come as they did in ancient times—secretly—but in palace cars. Instead of being killed they are met and regaled with the best the country affords. Our own dear papers hasten to cover them with praise, attributing to them every virtue. They take the most conspicuous and distinguished up specially, giving short sketches of their lives. From the sketches one would suppose that their lives were as free from

blame as a baby's, and that all one had to do to make immense fortunes was to be perfectly just and economical, and possess a little business judgment; the idea of their ever having taken advantage of anyone is preposterous. Many of the transactions of these men that had, in time past, made their names stink in the nostrils of the people, will be so prettily glossed over until the impression they leave is most agreeable; time and distance has co-operated to do this work for them so well that the undeveloped sections are willing to trust them without further investigation. However this may be, they want to make matters doubly sure; there is method in it. Instances will be given where they clothed the poor and fed the hungry in times of distress following disaster, often where the disaster had caused them to lose thousands. When the public sentiment is ripe every one who has a spare dollar is urged to rush forward and turn it over to them; they will make big money and put the section on the up-grade. Don't fool away your money, it is advised, with men who haven't made money; to be successful you must only have to do with men who have been a success. Pretty soon the books are open

for receiving the names of those who will take stock. If the monopolists find that there is sufficient local capital to guarantee them against loss, when they get ready to crush out the small investors by failing or selling out their stock, the section is conquered. How happy the people are when the work commences; nearly all of them believe that they are either going to get rich or be greatly benefited, but time goes on and things sink back into the former level, and hope is dead; they have had so many explanations as to why things didn't pan out until they don't know or believe anything any more. Very often fire licks it all up and nothing remains; the insurance didn't begin to pay the outstanding indebtedness, or some pre-arranged catastrophe precipitates failure. The home directors assure the people that all had been done that could be done; that the failure would have come much sooner had not the directors been so capable and generous; that many of them had either loaned the company private money or borrowed it from other institutions in which they were interested. The location just wouldn't do; that was the whole of it. The properties are forced to the block and sold with no bidders; this forces those who have

been so kind as to loan the company money to take the property and do the best they can. The people's money is all gone, and no blame is attached to any one; everything is wiped out, so that the people will be ready in a few years to entertain another such visitor. When the curtain is raised and an inside peep at the actual workings of the company's affairs is taken things will look a little different; the amount of stock to be sold would amount to so much, which was to cover the cost of constructing buildings and buying machinery. This was put at double the expenditure actually required; half of the stock is sold to people on the outside, the other half is distributed among the capitalists themselves and to the local leaders who were to stand between the capitalist and the people and manage the party, so that no law would be passed that would embarrass them. The monopolists paid themselves big salaries and furnished sound risks for their other concerns. They had handled all the money and had all the perquisites. When the time came to fail they hadn't a cent of their money in the concern and could not account for the money the debts revealed to have been spent, which debt ultimately bought

in the property. This course is pursued when the venture proves profitable; when they see that it is not they quietly dispose of their stock, which had been paid for in services to the people, while it is at par and the people's belief in it is not yet gone ; it is impossible for them to lose. Capitalists never sink their own money; they never use it. The way they operate is to organize companies and get the people to put up the money. Nothing will induce them to put money into their own schemes ; their plan is to get their stock gratis. No one can fail to admit the truth of these statements and yet the people are clamoring for more money upon the hypothesis that money seeks investment and will in some way do them good. What the people will have to do to bring better times is to protect themselves against the capital already accumulated, enact laws that will give them a margin to do business on, then go ahead and put up their own factories and manage them themselves. They have as much ability as anybody ; most capitalists are simply bundles of brass that started from nothing—the only requisite characteristics of a capitalist is to be unable to see or feel for anybody but himself and to pretend to be full of sympathy for others.

CHAPTER XVII.

OUR MEN WHO ARE AUTHORITY ON ALL SUBJECTS SUPERIOR TO PARTY.

When the so-called enterprising men of one section are managing affairs in conjunction with the same class of any other, there is no question of what their politics are. The paramount question is what is best for their enterprise. Hence we see, when men climb up to this plane of life they are superior to party. Their financial affiliations serve to shape their political sympathy. They take advantage of sectional prejudices to get into all parties, and on questions that are of no interest to them they make the fiercest kinds of fights, but when any law is proposed that touches their interests they find abundant reasons for rising above prejudice and casting their votes on business principles. It is manly, they say, to admit that which is really good in the opposition. Many good men, without knowing exactly why, feel this to be true; you can hear them say that they are tired of party

rule—in the future they intend to vote for the best man, regardless of whence he comes.

The old parties are having great trouble controlling their members; the professional whippers-in have been reduced to their *dernier ressort*, they have issued the proclamation serving notice on those who vote with or for anyone except the party nominee, that they need not in the future hope to again affiliate with the party, and if they are allowed to vote with it they will never be allowed its support. Should this fail to rally and remobilize them, the old leaders will either have to give way to new ones or new parties will be formed. The trouble that our great parties are about to go to pieces over is that there is no living authority as to what their principles are. Every man that could and would give permanency and stability to them is dead, and the people are at sea. Nowadays platforms are not intended to be permanent, they are made with the view of catching the popular vote. Those who make them seldom state their reasons. They are as apt to take up a principle that is the opposite of what they claim, the people's good, as any other way. Our true politics are

founded on fiction and political tricks. The man who is elected by fiction and tricks does not complain; he feels that the people have endorsed his campaigning, and the people have endorsed this kind of campaigning for a long time. If this continues where will reform come in? Tricksters in campaigning will be tricksters in office—they are compelled to be—they have got out so many promises and so much money to make good. They go to swell the majority who make laws that are travesties on what the people want. When an honest man goes into court he is painfully but profoundly impressed with the idea that the laws are made to evade justice and legalize wrong. If reform is ever to come it will come in one way only, and not until the masses or those who are interested in general prosperity and distribution of the money determine that the monopolistic class and their tools shall not have the money and make the laws or political parties, that the money power is enough power for one class. This class has thoroughly demonstrated that no man should be without a check; if there is a deep-seated business principle in politics it lies in putting a check on them. This is another point where

the monarchical form now appears to have an advantage over the way we conduct our affairs; those who inherit office have no political debts to pay and no outlay of money to reimburse, and, having a lifetime tenure of office, they are interested in the people's prosperity, so that their life may be one of usefulness to the people and happiness to themselves. The objections raised before a Republican form was tried at this point were on account of the liability of the offices falling into the hands of lunatics, imbeciles, or other objectionable characters. Our experience shows that the people are or have been decidedly more liable to put such men in office. Before electing men to office we make them exactly what it was the purpose of this government to avoid. It doubtless will be said that this kind of talk is out of date, it has all been gone over and laid away in the archives. That is the point; we must renovate those archives and hunt up the first principles and go over the whole matter again. Order can not be brought out of chaos otherwise. Government is not a complex problem until oppression and corruption begin to work their nefarious schemes. Monopolists themselves teach the principle

that a thorough check is no dishonor to honesty, but a protection to it, as extremes are the logical results of all unrestrained activities of man. Those who doubt or deny these facts are either blinded by self-interest or dishonest with themselves, or they have so long refused to admit that they could commit a wrong and declare that the same actions would be wrong if used against them until they have lost the power of judging where right ends and wrong begins, or, in other words, where the general welfare is concerned, they are incapable imbeciles.

CHAPTER XVIII.

WHERE AND HOW MONOPOLISTS GET THEIR TOOLS.

Manipulating financiers and monopolists are often prevented from themselves aspiring to office, nor will the people always elect them; in spite of all that has been done there is an instinctive distrust against them lodged in the minds of the people. It is often the case that monopolists can not themselves ask for or actively agitate the laws they want; the people would too easily "get on to them," as the expression goes. Their plan is to go among the masses which they mean to oppress with a political bee in their pockets. When they have found a popular man from said masses whom they can elect they put their bee buzzing around his ears. If the man selected satisfactorily shows that he understands and will do what they want, without being told in so many words, he is assured of their silent support and substantial donations to the campaign fund. The campaign is opened with as pretty a piece of strategy as man has ever done. You begin

to hear it said that such and such ticket recognizes and has represented on it labor and such and such strength. There are many nicely turned periods and platitudes on labor and it is explained how labor will be benefited and capital handicapped. Successful opposition is out of the question and the man is elected. When said champion introduces his bill with a long specious speech showing it to be the demand of labor it is sure to pass. If capitalists want to prevent the passage of some law that would benefit labor they take it up themselves and agitate from the point of view of it being beneficial to capital, have all their satellites and henchmen cry it down as being monopolistic, and it will be snowed under. It is truly said that we have slick politicians in this country. They make the masses do it all themselves ; they only manipulate and mould them with a little skill and foresight. Who will essay to doubt that such manipulators are as far removed from sincerity as day from night—as heaven from hell? These men spend their time in a business way in persuading sellers that what they have to sell is worth nothing, that what they give them for it is out of a pure philanthropic desire to

help them. After having bought they face about and persuade the buyer that the article is worth many times as much and that it is an unheard-of bargain. Men who profit by having these two classes will carry their business principles into office with them ; and yet this country is clamoring for an administration of business men, who will conduct public business as successfully as they do their own. The success of their own affairs being dependent on manipulating public affairs, they could not be expected to run public affairs in a way to embarrass their own success ; they would lose both prestige and money by it.

CHAPTER XIX.

SOME CHARACTER SKETCHES THAT WILL
GIVE THE VOTER LIGHT ON WHAT
TO EXPECT OF MEN AND WHO
TO VOTE FOR. WHY SUICIDE
IS ON THE INCREASE.

We have a large class of men who are highly respected, and whose reputation is told in epitome by saying that they have plenty of sense but will always remain poor. Such men admit the value of anything offered them, and if they are able and do buy it pay a fair price, therefore, if they sell again they can only make a small fair profit. It is well and truly said that this kind of transaction never makes men rich, hence they have but little effect in the matter of standing between those in need and those who profit by the need, and more especially is this true in times when money is close and want most prevalent.

If the mind of man should ever again be restored to its equilibrium and a just appreciation of its environments, this class of men will stand out boldly as being among those

most eligible for office in hard times; they, however, will have to be sought out and elected without expending much money. They can not aspire to office now, because all their time is taken up making an honest living; it's a hard thing to do. The man who is trusting to the stringent times to bring him his money and fortune has much idle time in which to lay his plans. If once a day some poor timid woman finds herself in distress and forced to hypothecate some possession of real value to tide over her pinch, comes to him to borrow a little money on said article, it does not take long to show its defects and fall in price on account of said hard times. She gets about half what she had hoped would be the least offered, and, trembling, scuds home sick at heart and ready to die over the thought of the heartless cruelty of the world. These are the vultures that follow in the path of the companies previously described as having, in a business way, gleaned the money out of the section. Often have they been heard to say that they had expected the men and women to suicide who did it, and if one listens to them they will go on to tell how they had been applied to for money and that on ac-

count of the needy ones having been their friends in former times they had an unpleasant experience in getting around letting them have it. They will even tell the long story of woe and inability that they had put up, and how they had finally driven them away with lurid prognostications of the future.

There is a class of men who are bound to be seriously in the way in times like the present; they are commonly called pessimists, malcontents, and croakers; they see the drift of things and have a heart-burning desire to right them, hence, what they are continually saying is a thorn in the flesh of those who are profiting by misery. These men often happen upon a series of misfortunes most appalling; everything they touch is a failure, not from lack of sense, but because they are studiously undermined by those whom they have offended by their opinions. Whenever their names are mentioned their enemies will say "Take my advice and let him alone; he's a croaker and no good," and shut their mouths. When everything is gone the poor unfortunate has no alternative save suicide. There is a proverb that says truth crushed to earth will rise again; it evidently means that its soul will rise to heaven.

In our material workaday world there is no such thing as reality. A man or business is on a firm and solid basis to-day—to-morrow gone. Business principles are observed so long as convenient and then departed from.

Our banking system shows the esteem in which a man's word is held; they will accept nothing but solid collateral. You may have met every obligation that you ever made; such facts do not move them more than the gentlest zephyr. You must have collateral free from encumbrances to get their money. If there are any schemes to float they must either float them or get the choicest slice of the pie and then they won't put up any money until enough outside money has already been subscribed to make them a handsome profit if the worst comes. Many of them are fully aware of the wild schemes their names are being used to foster on the people, but that does not matter; they have made themselves safe, let everybody else do the same or suffer. Where there is money there will be found a breast-work of conventional rules and red tape that is impregnable; you can come so near, but afterwards you must await the will of the lordly despot. But the people have no protection;

they can be handled with impunity. Men who have some reputation can go out and tell the boldest lies and get the people's money and keep it. However, when they pursue this course they have their forms written differently; they do pay that much respect to law. This condition is hard to remedy by law. What the people ought to do is to condemn and outlaw schemes where one idea is talked and another written; if a man is not willing to assume the responsibility of what he is talking about he ought to be forced to do so. The Bible is not far wrong when it says: "The heart of man is deceitful above all things, and desperately wicked."

From what has been said it might naturally be asked if all men are not in the same boat. No! a thousand times no! There are plenty of good men in the land yet; they are in every class. There are numbers of rich men who are not financiers and monopolists. Some inherited their money, some found mineral deposits of value on their land, or a city built up around them, and in other ways men have gotten rich without corruption. These men are easily found; they are not in any way the active promoters of wildcat companies and so

on, and they are hard to successfully counterfeit, though it is constantly enough attempted for this to be called, in this respect, a nation of counterfeiters. While a poor devil of a fellow will be sent up for counterfeiting a nickel of the precious money of the realm, licensed deception can inveigle the people of all they have and go free. Somebody has said that it was hard to tell on which side of a prison you would find the worst criminals, the inside or out. Are not those who are in prison often driven to crime by the laws that make others rich.

CHAPTER XX.

THE MIDDLE CLASS THE BEST. MEN NEVER GET ENOUGH. HOW NATIONS MAY DRIFT INTO NATIONS OF THIEVES. STATESMEN ARE POOR MEN.

What is known as the middle class contains by far the greatest number of honest, brave men and virtuous women. It is therefore higher than what is termed the first class. They do not dress so well or support so many swell teams and homes, but you find them enjoying what they have with far greater satisfaction and contentment. Reliability is the passport into this grade ; in the other it is money. Those who have made their money by over-reaching methods are looked upon with suspicion in the first named, consequently they are uncomfortable. To find comfort they must go where everything else is sunk into one consideration—money. The first class are too courteous and polite to refer to any thing that would be unpleasant ; mainly because they all have unpleasant skeletons in their own lives and if they were to commence

throwing mud on each other, there would be a large number sunk in the mire. Keeping up appearances in the last named class is the greatest strain to which man collectively has ever been subjected.

The middle classes have not so many secrets and questions of casuistry disturbing them ; nor have they such large interests that some one else is trying to jeopardize or might embezzle or steal ; they do not live fast enough to keep their blood at boiling point, and can see a beautiful woman or young girl pass without wondering if she could be seduced. Men who belong to the first class have so many demands for money growing with them until they never feel that they have enough, for as fast as means increase seductive fields of pleasure open before them. When men get well started in a career of this nature they never think nor have time to think of the privations some must suffer for them to have so much. Sir Isaac Newton saw an apple fall to the ground and it occurred to him that there must be a reason for it ; the world was constantly revolving ; why did it not go the other way and why do not all things fall into space ? It occurred to him that there was a law gov-

erning this and that it had its seat in the center of the earth. The working principle of this law is that the earth attracts to it and holds all lighter bodies that come within the circle of its influence. From this simple incident he announced the great law of gravitation. Human nature is like this ; so long as a man does not violate the laws of human nature so long does he remain in perfect control of himself. When he begins to violate these laws he is taken out of his own sphere, wherein he could control himself, and becomes the creature of a law over which he has no control. This is not true of one man or a class ; it is true of all, though all are not found out. One man may deliberately take what belongs to another and do it in a way that will prevent the stigma of crime. That is called shrewd business sense ; another is found out and sent to the chaingang. However, when business men use methods that their employees believe unjust they will have no compunctions of conscience in taking what they can from employer ; if this way of doing things should spread throughout a nation there soon would be a nation of thieves. Manipulators have discovered these facts and provide against

them by hunting men for their positions of trust who are so absolutely honest that they can not conceive of how anyone could really be otherwise. If they are careful and never speak anything but the truth to these men and give them no insight into their actual dealings, they can keep them blind and use them to further their political aspirations. The best strategem they use to establish their sincerity is to refer to such and such a man, who everyone knows is perfectly honest and sincere; he says that all these rumors are false and he ought to know, for he has been with them for years. There are men who find nothing useless; they succeed with disaster, make failure a plaything and disorganization their creed. This class of men, having succeeded in everything else, will at some time enter politics. Soon it will be heard of them that they are slick ones and hard to beat. What a contrast to the old regime! Then poverty was thought to be rather a recommendation and statesmen either were poor or became poor in the public service. They were working for the people, not themselves.

CHAPTER XXI.

CIVILIZATION AND WHAT IT IS. HOW, BY IT, THE ROTHSCHILDS CONQUERED THE WORLD.

What is really meant when the term civilization is used is an increasing ability to pander to and stimulate the appetites and passions, and that the highest end of man's attainments is to revel in the enjoyments of this corporeal body. This definition strips civilization it of its tinsel and lifts the veil from off the beauteous imp, revealing a canker in the heart. Civilization is supposed to convey the idea of amelioration and progress of the higher and nobler kind, but like everything its maker (gold) touches, it turns out to be a sham. Its results show undoubtedly that the mind of man has been enlarged in its scope, but the enlargement has been diverted to selfish greed. It will continue to progress along this line until the masses deliberately make up their minds that barbarism is the more preferable, and they determine to fall back into that state, sweeping the boasted civilization into

oblivion, where it will serve to mark the fall of an era and become known as the age that built its greatness on this or that promised principle. Our civilization will fall by the same fatal worm in the heart. We have lost sight of first principles and substituted money as sole god and ruling passion. Worshiping money is only another form of deifying the passions, which positively were the first gods man ever essayed to worship. There is a passage somewhere which says that money is the root of all evil; this was written two thousand years before Christ, and it must have been written by some one who knew, for it remains as true now as ever. Another short paragraph of recent utterance "Everybody is accepting and acting as though the things of this world were the real and practical things, when, as a matter of fact, they are not; it is the things pertaining to the world to come that can be relied on." The expression was from a minister; it is seldom that bedrock truths are discovered and succinctly expressed by anyone else. God is closely connected with all truth, hence the world which has its own God is perceptibly removed from it.

This idea suggests itself: Has civilization, as a whole, up to this time been advantageous or of doubtful utility to the world? Heretofore, development has switched off on the wrong track at critical moments. There are two tracks from which civilization must choose, one leads to the frightful precipice of the gulf barbarism, and when it gets well on the way on this track it is like an unmanageable train running down grade to where a bridge has fallen; no power on earth can stop it; it is bound to make the fatal leap. The other track, which is the right one, our forefathers thought, is the Republican form of government, but in the hands of their posterity our institutions have become honey-combed with the very evils they hoped to avoid. It is now only bolstered up with false promises and bribery—confessedly weak foundations, liable to give away at any moment. Already the people are shouting all up and down the country the reverberations of the coming crash. The Johnstown flood was confined to a narrow valley, but the valley of this flood will cover the territory of the United States. At Johnstown a messenger was hurried down the valley to warn the people by telling them that their

great dam was cracking and that they must flee for their lives ; they were disposed to be skeptical and wanted to argue the point and take their time about it ; they thought that when they saw the first little brooklet there would be time. Nothing could make them believe that that immense pile of solid masonry would be washed away at one full swoop, precipitating the many waters of the tremendous lake upon them in one mighty irresistible flood, that would toss their homes and themselves about as the sea does the wreckage of great ships and the pebbles on the beach. How awful they must have felt when they did see the advancing deluge of water piled up mountain high and rolling down on them, cutting off every avenue of escape and carrying death and destruction with it. If they had only taken advantage of the warning they might have saved themselves and families. If we turn our eyes to Cuba we can see the torrent has burst and is sweeping over that fair and phenomenally fertile island. We see two million human beings deliberately preferring death to further oppression and confiscation by law. We see, more than this, all kinds of promises are extended to them. Spain has repeatedly tried

to word these promises so that they appear to give the people all they ask, but the time has passed when anything Spain could say would make the least impression on the minds of the natives. Habitual deception has reached its utmost limit and made truth in this direction impossible. Besides, Spain is not in a financial condition to carry out her promises. She is compelled to make the island pay the war expenses. She is also compelled to conquer the island in order that she may retain the collateral she has given to her masters, said to be the Rothschilds. If a condition more pitiable than Cuba is now in could be imagined it would make an era in the expansion of the human mind. When Spain has finally driven out, killed and conquered the people and devastated the island, its whole area cleared of obstruction and worked by pauper labor will not indemnify her. There can be no doubt of the abject condition that these people will occupy when that time comes. That time should never arrive. America ought to free Cuba; she owes this much to herself and the cause of liberty, her patron goddess. All that would be lost would not inconvenience the few who

hold the collateral. The reason that we don't do it is because we are afraid that the Rothschilds have the power to hurl all Europe against us. The greatest advance the world could make would be to throw off the thralldom of the money barons by organizing an international court, whose duty would be to decide as to which would entail the least suffering, for the barons to lose, or the nation that is indebted to them. When Napoleon, the military conqueror of Europe, fell, Metternich conquered Europe with diplomacy, and was a more powerful emperor, some thought, than Napoleon. Neither of these mighty men subdued the whole planet. That honor was left for the last great conquerors, the Rothschilds, who have not only conquered the whole of Europe, but all the islands of the sea. When the coalition is completed between the ruling element here (for America is now lying supinely at the feet of the same power) these last-named monarchs can boast that the known world will be theirs. With it all they will have no more satisfaction than they have now; they will, like Alexander, only in a far deeper and more terrible sense, weep because there are no more worlds to conquer. They probably

will then turn their attention to seeing how low they can reduce the inhabitants of the globe. Ah! those who are hunting for an opening to slip in the wedge of prejudice and opposition will say they perceive that that impractical thing, an ideal, is what the writer is aiming at. Suppose the author grants this is true, and maintains that the pursuit of the ideal is the pursuit of reality and truth; since when has it become a crime to pursue and hold in high esteem virtue and honor? Does the opposition admit that material or financial success must be sought through the charnel house of deceptive principles? If so, that explains exactly where civilization receives its fatal stab.

CHAPTER XXII.

PRIMARY LAWS ARE SIMPLE, BUT GROW
COMPLEX WITH STARTLING RAPIDITY.

The unsatisfying morbid condition that civilization reaches through pandering to excess may be easily understood by individuals if they will refer to times when their system was out of order and they could digest nothing ; they could eat any amount and it would neither give them strength nor assuage their hunger ; they could think of nothing that they could eat that would help them and yet they would crave everything they saw fit to eat. If they happened to think of anything they wanted besides food they were ready to cry like a child if they could not get it. Our best physicians, after having tried every complex method, have decided that the only remedy is to go back to first principles of diet, prohibit all modern dishes and condiments. Natural food in its most simple form is the best and the patients must use self-control ; if they do not the worst is predicted. This prescription will cure the disease of the present civilization.

Civilizations start out with simple laws; barbarians are simple in their habits, as the country is undeveloped there is abundance for all, but, after a time, it is discovered that some are taking advantage of the letter of the law and are becoming obnoxious in their aggressions. The people rightly conclude that the best thing to do is to rise up and stop this at once by revising the laws. For perhaps a longer time all goes well again; those who received the first check have grown more weary; they have now found out that any advantages that their superior wealth gives them must be hid from the people, all their selfish activities must be pursued under the hyperbolical guise of the people's welfare. This condition obtains until the people begin to feel, not see, its decided effects; with diligent search they yet again unearth the trouble and try to apply the law. The ruling classes then lift themselves up to the highest pinnacle of caution; their plans for deception are laid with the most subtle care; they begin to think of what kinds of law the people will demand in the different directions when the people suspect them; they write the law and prepare the people for its reception and the executive departments for its interpre-

tation. This is their limit; they have shut off all possible ways for the people finding them out. Appeal on top of appeal only confirms the previous verdict. The people become like hunted animals pressed hard and no cover in sight. They try everything and everything fails. Many become desperate and despondent over thinking the trouble must be their innate worthlessness and kill themselves. Their darkest moment of desperation is when they turn loose reason and turn on their pursuers, blindly crushing them because of their own misery. This moment is the dawn of a new day; it is the black cloud that conceals the silver lining. When king or class rules only for selfish ends, they purloin their own bravery and manhood. They know how to put up a big bluff, and are terrible enough when let alone, but genuine opposition scares them; they always expect it, but depend on their lynx eyes to warn them in time to crush. They are on the watch like the eternal vigilance which is said to be the price of liberty. They alone carry out this idea; instead of being used as a principle of liberty it has been an important factor in forging the chains of oppression and slavery. Liberty

means security and rest, hence it is not in sympathy with the principle said to be necessary to preserve it, but the principle is in perfect concord with plutocracy ; by perfectly understanding its workings plutocracy establishes itself. If we revert back to the present hypothesis that business principles should be given the right of way, we can consistently and with justice say that the business that liberty should first attend to is to wrest this principle from the hands of plutocracy and hold it by might. Plutocracy would enjoy the little *coup* and laugh over the clever corner it had made in the market. Business principles are alright so long as monopoly has the sole right to use them. Introduce them where they will oppose monopoly, and they are all wrong and fanatical.

Plutocracy knows its inherent weakness; it is common with the weakness of monarchical governments. It realizes that when opposition comes it must be checked at once, if at all; therefore, as soon as it shows its head, plutocracy is ready to throw itself upon it with an irresistible fury while the opposition is weaker than itself. This is the incentive that keeps plutocracy and monarchies perfectly organized

and armed *cap-a-pie*, ready to throw their full strength into the field of battle at a moment's notice. Liberty is a dangerous foe and requires eternal vigilance to keep it down. This chapter may be appropriately closed by saying that civilization comes dangerously near being the foe of liberty.

CHAPTER XXIII.

HOW CIVILIZATION CUTS OFF COMPETITION AND FORGES THE MANACLES OF SERVI- TUDE AND DEPENDENCE. THE EVIL OF SMALL ORGANI- ZATIONS.

Liberty has been denuded of organization, therefore it must have a starting point. Plutocracy has conquered the great parties; which has driven liberty to organizing small coteries with the hope of uniting them later on. When an organization has, as a reason for its existence, the avowed intention of discussing and studying the causes under which liberty is groaning, plutocracy immediately takes fright and takes up arms against it. They first send in their spies, who put them in possession of the facts. They then teach their spies how to talk and appear as enthusiastic as the best of Liberty's subjects; soon they are accepted as leaders and members of promise. They make long speeches on the good of the order and are reckless in the use of maledictions and curses hurled against the common enemy. While the

honest members are earnestly trying to master the rudiments of the order the spies are preparing to direct its course and prophesy the glorious results to be won. They search out those who are popular that they can mould to their wills and begin to secretly discuss the side the organization will take in politics and who to select for the offices the organization has a right to demand in return for its solid vote. Before they mention these things to the members of the organization generally, they have been required in as binding oaths as can be framed with words to swear that all will vote the way the majority says vote, and nothing is permitted to pass the organization that has not first passed through the hands of this clique. When this stage is reached the original principles of the order are quietly shelved. They are divorced for the time being in favor of the hope of winning success for their candidates. The members who do not belong to the inner ring soon learn that the public knows more about the order than they do. The inner ring has been trading off the vote of the order to outsiders, but on the floor of the order they are loud in their denunciation of the traitors who have been giv-

ing the order away. Pretty soon everything the most secret is published in the papers and the order denounced as a pernicious secret organization whose sole purpose is to put incompetent men in office. If the order does not fail at once the only hope it can still have of success is to unite its remaining scattered forces with those who the organization was formed to defeat. This brings the order into disgrace with all parties and kills it never to rise again; liberty has to take a new start. When this happens plutocracy takes advantage of the occasion to preach the masses a wholesome sermon. It tells farmers to go back to their plows and let politics alone; it says to mechanics that politics are not in their class, that they must go back to their saw and hammer, and that if they are good and will give no more trouble they will graciously be paid enough for bare subsistence. The masses can only bare their necks for the feet of their masters and skulk off, but they intensely feel that it is all terribly wrong and oppressive and they say in their hearts what they will do if the time does come when they can pay back with the same coin. By attacking each small organization this way civilization,

or plutocracy, can prevent them from uniting and becoming dangerous. The only way to meet the situation is to have open organizations, keeping strict watch over those who become members. Incompatibles could even be allowed to sit with them, but not to talk unless invited.

CHAPTER XXIV.

HOW CIVILIZATION USES ANARCHY AND FREE-LOVE SCARES. WHO THE REAL ANARCHISTS ARE.

When liberty's feeble beginnings are being torn down, the destruction is accompanied with a venomous note of dissension, that is hissed from mouth to mouth about the cursed anarchist and free-love disciples and their visionary paternal demands. No one can tell just where it comes from, as no class is bold enough to father it; however, this is assured, it is inspired by those whose interest it will serve, and it is disseminated by their loud-tongued hounds and parasites, those they have reduced to this class of work as the only means of livelihood that saves them from begging and starving. If there are anarchists in this country they are most emphatically not to be found among the reformers who beg and plead for reforms by ballot; the chief trouble that reformers have to overcome is their humility. They try and try again, hoping at every election to avoid the snares that

defeated them in the one before, but do as they will, they are no match for those first on the field and who have been laying for them with their guns loaded down to the muzzle, whose ammunition is composed of tricks and fraud and hate and every conceivable thing that might prove useful to them.

Honesty can not cope with abandoned system; honesty tries to give credit where credit is due, while system's plan of operation is to give discredit where credit is due and claim the credit. This makes a very unequal race, and it is fortunate that it can be rectified by a simple remedy. Go back to the logical source of true information, viz., past lives, that will show what inspires their utterances and actions. If their teachings and surroundings have been such that they can not, in reason, be in sympathy with reform they must be let severely alone. As a rule, the more a man swears that such surroundings are deceiving the more surely he had better be let alone. Honest men do not deign to reply to groundless and base suspicions; they quietly drop out of the stink; they have followed this policy so persistently until one can say with approximate truth that there are no such men in public life to-day. Our

public men are perfectly honest, according to the standard of nineteenth century civilization; it is an earlier variety that is spoken of. If there are men in office whose idea of honesty is after the earlier kind they usually have not sufficient political acumen to tell what is going on right under their noses. Having only the people's good at heart, and believing the same of others, they easily become dupes to be moulded at will. Their special use is to introduce obnoxious measures which they have been persuaded were the best for the people. The people, believing in their honesty, accept the laws. This class of men make splendid public servants when surrounded by their kind, but are dangerous when not so surrounded. The best laws that could be made would not come from men with great learning and wide experience; they could come only from men with sound, strong minds with little or no experience with anything but right. This is why woman's intuition is said to be nearer right than man's judgment; she is unacquainted with wrong.

If the imputation of anarchy could be accredited to the proper source the situation would be greatly simplified. If, as has been

said, the reformers are not guilty of it, those who so vehemently denounce them as being so, must, themselves, be the anarchists. The proofs of this lie in these facts; they are vehement and ready to bring any kind of accusation and violently magnify and resent any opposition to divert public opinion; they hire the lowest class to fill up on mean whiskey and go out hunting for a fight, so that they can accuse the reformers of it and point the finger of scorn at them and say "There are your reformers drunk and fighting—fit for office, aren't they."

The lowest and highest classes have a firm bond of union between them; many of the crimes that the highest demand are committed from choice by the lowest. The highest must have them done, but can't do them themselves, so they go to those who like to commit them. Often we see the very best lawyers defending the lowest vagabonds who haven't a cent of money, and carrying the cases into the most expensive courts. Philanthropy is suggested and bandied from mouth to mouth, and in the end accepted as sufficiently explanatory of said actions.

CHAPTER XXV.

ORGANIZATIONS OF ALL KINDS BECOME COMPULSORY. THE FOLLY OF STRIKES.

Civilization takes man out of his primitive condition by producing many articles useful to him from the raw materials nature so generously provides. All of our trades are the children of the great parents, civilization and concentration of money. Of the two civilization is not the leader. Money seeking for ways to make more money is the forerunner. The results of the activity of money seeking, as it always does, some way to hide its tracks, assumes the euphonious appellation of civilization. When the natural deposits and resources have been developed to where there are only small returns, money turns its attention to acquiring the nation's properties and the reduction of the wages of labor. Labor, when it begins to perceptibly feel that the normal principle of money, rapaciousness, has been directed towards it, sees the necessity of self-protection, and is limited to one method, organization, both political and industrial. Heretofore

laboring people have tried the industrial union to resist the encroachments; this plan is operated upon the idea that idleness will coerce capital, the loss of the income being more than its greedy soul will bear. This is a great mistake. However, it will coerce small concerns where capital is limited and debt pressing; when it comes to large concerns where many are interested it not only does no good but does positive harm; it furnishes excuses for not paying dividends and, if they see fit, for failure, which results in crushing out the small fry, who had sympathy for labor and were willing to see it paid a fair price. Besides, it makes labor more destitute; the very condition that monopolies feed and grow fat on. The laborer himself sells what little he has to live on; the small merchant, depending on labor, goes under; the larger merchants, who are the creditors of the smaller, either go under or are forced to borrow at a high rate of interest. Capital need not be idle, and will not be so long as there is an aching void for the want of it; while its machinery may be unproductive, lying idle, it will have new fields opened up to operate in.

There is another serious objection to strikes. All large plants that have proven successful never retain any of the money of the capitalists who organized and put them in operation, though they do retain the same management. They are not successful unless the stock can be watered enough for them to get their money back and have their stock free. This plan of watering stock has two results, it gives the capitalist his money back to form new companies with and it reduces the earnings to reasonable interest ; in addition to this it makes more people interested in the corporation's success, and in stringent times they can claim to be running for pure philanthropy's sake. This again illustrates our greatest error. This kind of thing goes on unchecked, having perfect freedom. All kinds of promises may be made and broken and the company or its agents are never called to the bar of justice. Every year there are thousands of these companies formed, seeking investors, promising them two or three for one and actually demonstrating that their promises are founded on perfect business principles ; to prove this the solicitors are furnished with a list of the very best men in town who

have taken stock and they show you the list. These men have traded their names and influence on the assurance that they would get the first pickings from the spoils. Organization has become popular; the people have concluded that, as the moneyed men are organized, they can pool their own interests and make it profitable. Moneyed men, recognizing the popularity of the principle, proceed to work through it to catch the people where they are weak. The weak spot of the people is that which they have faith in. Before their suspicions are aroused their earnings are gone—gone to swell the pile of those who have enough and to spare. Organizations that would be of real value are unscrupulously disorganized, while those that prey upon the people run loose.

CHAPTER XXVI.

ORGANIZATION OF THE PEOPLE WILL BE SUCCESSFUL IF PROPER PRECAUTIONS ARE TAKEN TO PREVENT MANIPULATION.

The idea has almost passed into a maxim that the masses can not be organized—that they are helpless in meeting emergencies, and will always remain so. This position is untenable because they have never been organized upon the proper basis; in the past they have directed their energy in the wrong direction, viz., in strikes. They have depended on bringing want to those above it. They must radically change this plan and concentrate all their energy and hopes on the ballot. Let all their industrial organizations have an open and avowed political significance as well as industrial benefit; what is said and done in them concerning politics they must not hesitate to tell openly, but they must keep a close watch on disorganizers and place hunters and keep them out; this will be easily done by the secret fraternal section. If they will do this they

will have a splendid chance for free discussions among friends and come to definite conclusions, and public comment will keep them from going far wrong. Agitation is healthy, secretiveness is dangerous and has been proven impossible; besides, if any organization is animated by loyal endeavors, it creates suspicion by trying to keep them secret. If said organization hopes that the candidates they favor will be entrusted with the management of the business of the people it has no right to keep secrets from the people pertaining to their business; no other employer would tolerate such a thing. It is unbusinesslike in the extreme.

Industrial organizations should be united by their common interests in the economy of government into one great political party. This does not mean that they are to select men from their own ranks to fill the majority of the legislative and executive offices, for capital and labor are now fretted with each other; the best plan under the circumstances is to select men who will have as little prejudice as possible; this will prevent extremes. There are a vast number of men between the employer and employee; from them the major-

ity of officers should come. To illustrate, if men with large property holdings are elected to the alderman's board of a city they will divide the appropriations for improvements so that their individual properties will be benefited, and the places where work is actually and urgently needed will be neglected. On the other hand, if men without large possessions in real estate are elected, they will place the city's money where it will do the most good; they have no personal interest to influence them. Our present system of underhand, wire-pulling secret organizations, cliques and rings has been exhaustively tried and found to be in favor of the ring every time. This of itself could bring this land of plenty to its present conditions of congestion and want. How can the people who wish to remove these troubles hope to succeed with this system. If they succeed in electing their man with it they find out very shortly afterwards that they have made of him the very kind of man they were trying to defeat. When an honest man decides that he is justifiable in stooping to debasing practices to conquer he will have to go only a little farther to convince himself that he had better make himself solid

and feather his nest while he can, and he is sure to do this if he sees the opportunity coming his way. Such chances do not come of their own accord ; they are sent and the senders always know how to spread the net for this class of officers. This whole situation can be summed up by saying, the man who is elected on the plan of the enemy will, by the time he is elected, belong to the enemy. We have had example after example of this kind ; labor elects its man and wakes up too late to the fact that they have found defeat in success. Political debts are paid only to those who put up. Campaign promises are legitimate strategy.

Those who are known to be the center around which any tangible influence revolves, find themselves in clover before the election. They are invited out to special meetings, wined, dined and flattered until any old promise will do them ; they are made to feel that they will have the eternal gratitude and help of the men who ask them for the offices. If they are not more than mortal they will see position and riches flowing into their laps almost without an effort on their part. They are only to do what they can do with a word

or two spoken in the candidate's favor. Go to to one of them a few months after election and ask why he is not enjoying his part of the spoils ; he will smile and answer, "Oh, I never paid any attention to all that talk ; I knew why they wanted my help, which they got, but it has done one thing—it has taught me a lesson." Yes, and a severe one—it has cost him the esteem in which he was held. When the time rolls around for another election some one else will hold his place in the organization—some man who can not profit by his lesson, but will become a victim to the same tactics.

These men should not be blamed for the part they played ; anyone would do the same ; human nature is not stronger than human nature. There should be a protection for them. A man who has been treated this way should go back to those who trust him and frankly tell them all that had been said and done, being careful to tell it all, and ask the advice of his friends and of his party and invite debate and criticism ; he would then be placed on his guard ; his cause would be saved and he would be saved. It would also prevent those who were trying to stultify him from succeeding in their selfish designs.

Secrecy in political organizations will not do. If this effort could so impress these points on the minds of the masses that it would pass into practice its author would be abundantly paid for the labor it represents. Should the principles herein described be accepted and acted upon it would have this wholesome effect—it would show the powers that be that their tactics are either understood or they had forced these conclusions themselves. This would cause them immediately to set to work to prove that not a word of it was so ; they would not only do for a time all that was promised, but would hunt up ways to do more.

CHAPTER XXVII.

HOW MONOPOLISTS CLEVERLY MANAGE TO TAKE ADVANTAGE OF SACRED THINGS.

It has been discussed at some length that men should not be chosen solely upon the ground of the amount of money they will spend to be elected, but there were not quite such good surroundings to impress it; the spending of money should be faithfully and firmly stopped, as it corrupts both the buyer and seller and renders both unfit for the position of trust to which they aspire. It does more; it makes office-holding a speculative position instead of one of trust. It fosters the present corrupt policy of machine men; money is the power of the machine to-day, in lieu of principles based upon the people's welfare. It makes office-holding a splendid fountain for the unscrupulous money shark to wash his filthy linen—linen filled with stealings from the widows and orphans.

By dint of persistent repetition—no lesser man than Napoleon said that repetition is the only serious figure in rhetoric—the people

have come to believe that only men who have made money and been successful in private life are eligible to hold office. If we subject this axiom to even casual scrutiny we find it had its origin in the breast of those who had spent their earlier lives in amassing money—men who were formerly known as the hardest kind of taskmasters and who could drive the shrewdest bargains, men in whose hands everything turned to gold. They have succeeded also in having the idea fasten itself on the popular mind that this kind of manipulation required and demonstrated sound judgment and ability far above the average, when, in reality, it is the only unanswerable argument that shows the reverse to be the case. Before the era of the supremacy of business principles; when our statesmen were patriots, it was equally well established that statesmen were not money-making men ; they had neither the time nor the inclination to scheme and ponder over how they would buy up certain properties by shrewd practices and, being unacquainted with the inside letting of contracts, and the present method of going to certain bidders and have them put on a few additional thousands for them, provided they got the

contract, they were unable to turn a civilized honest penny in office. They never learned how to represent an inferior man by asking him to buy a pull with the people's money. Some of the greatest men that this country has produced have been so poor that purses have been made up to aid them. In the plan to keep living men from guiding the helm of state, which is now so popular, this fact is made exceedingly plain. Thomas Jefferson's name is used to conjure with ; all new principles must be toned down to the times when he was trying to guide the footsteps of an infant nation. Thomas Jefferson was supported by the people, who still love and revere him for the valuable services he rendered the country. If this view was allowed to prevail, the men who achieve fortune in early life would continue to devote their time to money-grabbing and leave the law-making power in the hands it ought to be in. Instead of this, the moneyed men have reduced the people to about as low an ebb as they will stand ; this forces them to a certain extent into seeking other game, and, as there is no real check on them in governmental positions and the amount of money there is practically unlimited, they

seize on them with avidity and hold on with a death grip. This is not meant for figurative language; it is greatly to be feared that death alone will loosen the grip, but that it will be loosened there is not the shadow of a doubt. Obstruction has never been known to divert a just and natural law from its unalterable channel.

The art of prognosticating has thrown a wreath of mystery about the ability of monopolists. Prophesying along the line of any law that is known to man is comparatively easy and, with money to ease over the hard places, it is sure. Hundreds of men who have learned to look for what capitalists want can foretell events, but this is not foretelling by intuition without volition; it is nothing more than deliberate calculation, augmented by the use of money. When a successful man takes time from the profound absorption of business to draw a long breath and survey the political field he is very apt to be somewhat advanced in life and have possessions sufficiently large for the operation of the laws to perceptibly effect them. This man does not consider his income when he thinks of taxes; if he could he would make all men pay the same amount,

taking no account of property, and then he says to himself: "I don't like the scowls and hatred of those I have wronged. I am willing to do something and spend some money if I can win back lost respect and esteem and if I succeed I will have the laws changed so that they will reimburse me." The first step he takes toward carrying out his plans is to quietly send some alms to the needy and begins to give to benevolent causes. Pretty soon a long piece appears in the paper telling of his particularly tender heart and his quiet charity done without the thought of anyone ever finding it out, and is done also when there is not a thought of politics. The election that he expects to win is some two or three years off; he is just laying the corner-stone. By the time he is elected he hardly knows himself, he feels so happy over the esteem of the people and for a short time he wishes that he did and had always deserved it. But the habits of a lifetime are not changed in a moment; it is a flash from heaven thrown across his path, but it fades and he again is the creature of his own rigid training and discipline. If the good book is true no man who knows that he has in his possession and holds unjustly and falsely the property of

another can change without making restitution in some way. Moneyed men try to make restitution by founding hospitals and colleges and parks, and so on. Who could hold money that suggests the agony and the misery that follows in the wake of privation, destitution, starvation and death without hardening and steeling one's heart to the task every time the thought flashed through the mind, "it is easier for a camel to go through the eye of a needle than for a rich man to go to heaven." Don't think it is impossible to imagine how this might be so. To-day they have got the explanation of that needle changed to mean a low gate in a wall. Such is life; the best of men will bring things around to their desires if they keep tampering with them.

Small organizations and secret organizations bring votes together in blocks where they can be manipulated. You hear men going about saying "fifteen organized men can do anything they like;" all you have got to do is to stick. Oh, yes, you must be ruled by the majority or out you must and ought to go. Everybody agrees to be ruled by the majority and swears he is going to stick and work through thick and thin. Plans are formulated,

discussed and adopted. Every member has been sworn and resworn and finally the time to select the candidate who can win comes. Now you begin to see why so much stress was laid on the rule of the majority and why you had been sworn so much; you hear the names of the very men you went in there to defeat whispered around coupled with the only chance to succeed. To your utter astonishment the organization settles either on those men or the ones they can use. Honest men are astounded and quit, but the leaders of this method know where they are benefited and next year they are ready for a new crowd who don't understand the trick. Many of these organizations are sworn to exclude financiers when in reality they are the creatures of financiers; the organizer is regularly in their pay and very often they pay the bills of the order.

There is an acknowledged fact that speaks volumes when looked at right; anyone who is interested in politics will tell you that if the dominating force in politics get hold of the plans of those who declare that reforms are urgently needed and that their claims upon the suffrage of the people is based upon the faithful performance of promises in this re-

spect, the said dominating force will jump on them with both feet and show up enough that is rotten and contemptible to make the reformers contemptible in the eyes of the public. Reformers never think of corruption themselves; they feel that the people should be sick of that, hence honest endeavor must suffer the obloquy that should be the lot of those it is contending with. This may be expressed by saying that truth crushed down sinks to rise no more. Those who are corrupt understand how to make others seem so. They are skilled in that particular branch. Reformers, knowing their own honesty of purpose, become disgusted and forswear politics because they are forced to suspect the men they relied on. The idea that truth crushed to earth will rise again is used to prove that there was no truth in the cry for reform. There is no such thing as truth in politics to-day unless falsehood has usurped the throne of truth until custom makes it legitimate, and falsehood has become truth.

CHAPTER XXVIII.

YOUNG MEN IN POLITICS.

The position of young men in politics is subject to extreme changes if the knowing and successful clique wish to use them. This is declared to be a day of young men ; if the promiscuous public settle on one he is sure to have been so honest in the old-time way that he is declared to be only a beardless boy totally devoid of experience. The experience that he has had may have been great, but it is not the right kind because it does not accord with the right views. Put an organized crowd persistently to stating a given thing to be facts against a crowd not so well organized stating that it is not and the best organized crowd will win ; absolute fact plays almost no part in the contest. In this way public opinion can be injected with any principle, The results of the principle need not be considered—if they happen to be disastrous to some it will be correspondingly beneficial to others. All that will then need be done will be to inject the public with the idea that the

principle was not properly understood and applied by those who failed. Public clamor will be appeased and the fallen ones rolled into oblivion. The gymnastics of competency describes a similar course ; there are often men who seem to inspire the respect and confidence of the people and when a special effort is to be made these men are selected color-bearers and they make formidable opponents. Usually, the age of the color-bearer and surrounding circumstances rules the age question out as the leading proof of incompetency. The political dice-box is given a tumble and comes up pure incompetency. The best authorities begin to say that times and undertakings like the present make it imperative that competent men be selected, that experimenting won't do—what is done must be beyond question. They also say that at some future time they will be delighted to see the gentleman honored. The question of right or which is right is lost in the effort to succeed. As has been before said, a thought of admitting the right when it is promulgated does not occur to the minds of either side, as politics go now; it only excites the opposing sides to greater attempts to find something that will meet or answer it. Reformers have de-

scended to the level of fighting the devil with fire and believe that the end justifies the means; they forget that the fire that will consume them is only the natural element of the arch enemy. When this stage in municipal, but more especially national, affairs is reached it marks the last stage before armed rebellion. When a people is forced to acknowledge their utter helplessness and inability to cope with evils in every possible way short of war, they then begin to count numbers and if they find that there are enough to crush out the evil the idea of force takes firm hold of their minds as the last resort. It takes more or less time to fully dominate the mind and heart. But when the question begins to unfold itself this way every movement of the opposition will be construed so that it hastens matters.*

History clearly establishes that the life of a man will show the ruling element in his life by the time he is thirty years of age, and often much younger. Innumerable cases could be cited showing the age when the master minds

*There may be an effort made to show that this production will put these thoughts in the minds of the people, therefore the book is devilish. The expressions of all thinking men show what it contains is already in the hearts of the people and is fast finding its way to the surface, hence this book should be received and acted on as a plain, timely warning. If the author is right he is not deserving of censure.

of any given century revealed themselves to the world and it is safe to say that the friends, at least, of all who have attained great prominence knew that it was in them before they were thirty. But when such minds have to battle with the environments of to-day, they never reach the public ear until they have satisfactorily forsworn their innate convictions and adopted the behests of their masters. If they refuse to do this they sink, mute, inglorious Miltons, to the grave. Contumely and ignominy can only follow in the wake of the nation that stifles all the noble and holy emotions of its people. Our place in progressive history a hundred years hence will be a blank. Some wise man has said that nations that have no history are happy nations. With this we beg to differ; nations who are happy furnish a simple but intensely interesting history. After Time's mellowing influence has rolled over it readers feel while perusing their pastorals like they are wandering through the regions of romance and Arcadia to the delectable fields of Elysium. No history inspires men to do or die like this.

CHAPTER XXIX.

WHEN MEN REACH THEIR PERMANENT RUT AND BECOME OBSTRUCTIONS.

Men who have lived to forty have fixed the rut in which their lives will run ; these ruts may be greatly widened and polished, but will hardly turn into others other than to accomplish specific ends. Therefore, when reforms are needed such men are always antagonistic to them unless they belong in their rut. Moreover, men who have succeeded can not see the need of reform ; on the other hand reform can not come without annoyance to them. The least trouble that can accrue will be a change in business system and since they are fixed in that as well, it can but worry them greatly. The only safe way to avoid such results is for this class of men to promise the reforms and by unscrupulous political methods, provided they are needed, obtain the office. They can then place obstructions in the way of reform until they are ready for it or until it will no longer be a reform, or at best a renegade bastard article. Following up this prin-

ciple we find that there are older men who would be perfectly in line with the demand for reform. Doubtless their riper judgment would make them the more useful and conservative, barring the vital characteristics they have lost which are specially needed, viz., their enthusiasm, their self-confidence, and the hope that the people will see and accept what is offered them. One defeat may not hurt much, but continual defeat stamps out courage and throws personal magnetism into a state of lethargy. Without these characteristics success will be dangerously hampered.

While a country is being sunk in a shaft of misery it will pass through strata or degrees, underneath each of which is sure to spring up a new and fresh fountain of hope ; an understanding of their troubles flashes into the souls of the people and they catch a glimpse of a silver lining behind the threatening clouds. Renewed interest in their affairs asserts itself. The course upward of the fountain seems unobstructed ; the light of prosperity, the goal of their desire, is almost within their grasp. The people go singing to their work and toil with a hearty good-will. All the promises have a ring of truth and fairness about them long un-

known. For a time this artificial spurt does bring the semblance of prosperity and if it were not for the obstructionist who tolls them on and on with promises until this new happiness fades and gives way to despair, everything would terminate as the heart of the nation prayed for. If a result like this should ever by the merest chance be reached it might then be said that the voice of the people was the voice of God.

The tyrant obstruction is the Nemesis of hope because it is a principle without a soul. Capital is a principle without a soul; the laws governing corporations and trusts show it to be so. The good of man is not considered in the managing of trusts, the most rigid system that protects capital takes precedence. In the domain of reason and thought there could not be found a more ruthless or irresistible tyrant. Something without a soul, incapable of being touched by human woe and without the fear of death. The tyrants of history are but weaklings compared to it. There are men who have the temerity to say that this monster has been seen in America; they proclaim from platform and forum that he has already conquered the strong arm of the republic and that

a republican form of government is too weak to resist him. This will be granted when it is shown that the law-making power has passed into his hands and the people have capitulated and given up trying to wrest the law-making power from him—to hold him in check with it. This must be done; it is the only way whereby a republican form of government can prove a permanent success. If it fails at this crisis it will be the most complete failure ever known to any form of government and will measure a commensurately lower depth of misery. These are no hair-brained inflammatory mouthings; they are legitimate conclusions from unimpassioned logical reasoning. A cause that is losing because all known arguments have become old, uninteresting and virtually obsolete needs new life, new enthusiasm, new inventive faculty, new blood. This can come from only one source and that is young men. They should not, of course, be selected entirely—they need balance wheels in age and experience, but they will make commanders for the field of battle. Back them up with a staff of wisdom and you will have your forces panoplied in their best array. Young men should be placed largely in legis-

lative bodies with older heads in the executive chairs. The axiom before quoted which says that this is a day of young men should be accepted and not victimized by obstruction. A man gets more in his mind than he can develop by the time he is forty-five; this has been recognized in a proverb which says you can not teach old dogs new tricks. Axioms or proverbs serve to create mystery; different views and systems produce proverbs irreconcilable with each other; when an understanding is attempted, it is answered with a proverb for short and is a form of superstition. One who is superstitiously inclined accepts the idea that it is so because it has been so long accepted. It is safe to say then that all secular proverbs are lies, useful for playing upon the credulity and superstition of the people.

CHAPTER XXX.

THE OVERWEENING DESIRE TO HOLD OFFICE.

A very cogent line of argument frequently resorted to and which is indigenous in the breast of those who feel the laws too tightly already is that which is raised over the buzzing of the political bee or the overweening desire for office-holding. If a young man espouses a cause and uses skill and force in laying siege to public approval, he is met by an undercurrent of oaths such as, "I swear he is the craziest man to hold office I ever saw ; what does he want to do ?" "There must be some ax to grind"; "Somebody must be putting up a pile of money"; "He's crazy—full of wild visionary schemes," and plenty more of the same kind of billingsgate. This line is forced by two facts, namely, his arguments are unanswerable and they fear he might succeed.

The men who have an overweening desire to hold office know that they have an ax to grind, know that what they want is not restriction on the line of the greatest good to the greatest number. Now that they have the advantage they want the halter loosened a lit-

tle ; if they had just a little more latitude they could acquire millions ; they can not tolerate anything less than present laws. These are the only men who have an overweening desire to hold office and they are the first men to charge it to others. It is safe to impute to the man who makes an unexpected and strained charge the guilt that he charges on others.

In business, if when a man is seeking a place he shows startling acuteness in damning and explaining complex plans of cheating and stealing, it is safe to suspect him and refuse to hire him on the ground that he shows too much application to that kind of knowledge. It is much safer to trust those who try to recommend themselves by explaining their views of how the business may be honorably conducted and enlarged. Politics is the business of the people and is the only business at this time in which any man is eligible who has a pull. It is not a question of how he got the pull, but rather has he got it ; if he has, everything else goes. When it is said that a man has a pull or is strong with a certain ring, it is equivalent to saying that he is the pliant tool of said ring, but it does not sound so criminal. The expression was coined, as so many have been, to hide a correct conception.

CHAPTER XXXI.

SUCCESS IN LIFE DEPENDENT ON THE NATIONAL LAWS EFFECTING THE MARGIN UPON WHICH INDIVIDUALS DO BUSINESS.

The prosperity of a nation is dependent on the success of its individuals. Success in life has become an uncertain thing. No two members follow out the same course and win it. The number and kinds of systems to achieve success are commensurate with the number of men who have succeeded. To illustrate: Some twenty-five or thirty years ago dentists, after discovering any new and improved method of performing a certain kind of operation, would close their doors to other dentists ; this advantage was used by them as a special feature in their reputation ; which became known as empiricism and meant that every man who entered the profession had to start at the bottom and work out all his knowledge himself. If this kind of procedure had continued dentistry would still be in its infancy and be nothing higher than a trade, but it has been superseded

by colleges and associations. This makes the last generation able to start where the preceding one left off. Success in life has been exactly reversed ; some forty or fifty years ago there was a margin in this country to do business on ; every man, by following the taught and accepted regulations pertaining to economy and self-restraint was assured of a competency, and no man felt hurt or jealous over someone else's success. During this period a civil war has convulsed this country, which was taken advantage of to enact laws that diverted the margin from the people into the hands of the few, while their minds were occupied with other vitally interesting problems. Since the war the margin has continued to grow less and less as time passed, until now there is no margin for the people ; with the closest economy they are unable to live free of debt. Every year they live on less, but are compelled to give up some of the money or property that they had saved in former years. This forces the progressive to hold any advantages they may discover more and more from the people so that they may make a little something before it becomes generally known

A country, after it has reached the limit of its margin, and is working without and below one, becomes stationary and retrogressive. The rising generations have not the time and money to learn what is written and between themselves they are taciturn and uncommunicative. Every man has to start at the bottom and work out his own destiny.

The class of small talk that is most common on the street corners credits the self-made men, America's boasted uncrowned kings, with laying the foundation of their fortunes by sharp practices, which, if the truth were known, would send them to the chaingang. If one has the right to base a prognostication on the drift of public sentiment, it is certainly most reasonable to say that this proud American title is fast becoming obnoxious to this people who hate titles of all sorts, and in the future it will canker in their minds. However, before such time has been reached it will have become obsolete. The fulsome panegyrics that now appear daily in the papers about a bare-foot boy who determined to do this or that great thing and did it after thousands of more deserving, more learned and conscientious men have failed, will be equivalent to saying that it couldn't be

done without some effort that overstepped the limit of legitimate, humane business principles. Every boy that deserves to be called a growing man has made the same assertions; they are common to this adolescent period of life; and are recalled by those who rise to great riches upon the idea that the fact of their having made such assertions demonstrated that it was innate with them and proved without further comment that the natural suspicions that the circumstances give rise to are not true in their case.

The satirical homily of successful men when speaking of those who fail, has served them well, but the American people have learned that it is not all in the manner of living, spending too much money, living too high and lack of judgment. They are learning to see that when a man says "do like I did, live on nothing, until you get a start," means something more than the speaker tells, for the closest scrutiny will often fail to reveal at what period of life he carried out this plan. Many hundreds of thousands have tried the plan and found that it was without foundation. This is why they have now turned their attention to investigating the only other predisposing

cause of failure in this land that so bountifully provides, but at the same time withholds the common comforts and necessities of life—our government, which had been placed in the hands of a class, under the belief that they were too loyal to America to be guilty of class laws. Loyalty to this belief has caused our people to subject themselves to the most thorough search to find the trouble. They have borrowed from the doctors the plan of diagnosis by exclusion. Where a physician is puzzled over a hidden disease, he begins to hunt for it by taking up separately every disease that each symptom or pain suggests, and compares the symptoms of the disease with those shown by the patient. After he finds that they can not be made to coincide, he excludes that disease. The people have taken up each one of the suggestions as to why they can not make a living and demonstrated to their own minds that this was not the true disease until they have reached that which they ought to have started with—our government. Undoubtedly the most strenuous and, it is to be feared, most desperately dangerous efforts will be made to scratch them off again. The people, having no statesmen leaders, will be liable, in the intricacy

cies of our government, to be switched on to the wrong track and may exhaust themselves in trying to fathom, undo, and remake the laws. Taking into consideration the firm hold on power that our classes are enjoying, and the pressing distress of the people, it is exceedingly hard to see how relief can come before the patience of the people has been succeeded by desperation. It all depends upon the kind of leaders that the people select in the immediate future; this should be done carefully and understandingly ; it need not be left to chance and no risks should be taken. No man's mere word will do if his past contradicts him. The decisive time has come and the people must win or loose on the battlefield of politics while they still have the sovereign weapon, the ballot, in their hands. After the people have so patiently followed the laws and suggestions that have been made they should be competent to follow up any new suggestion or law to its logical end. The time most surely is past when correct opinions can be dismissed with pessimistic satires and optimistic illusions.

CHAPTER XXXII.

SOME SUGGESTIONS ON PERSONAL SUCCESS AND WHAT IT IMPLIES.

Successful men who are personally interested in young men by family ties may give to them advice that is not specious, but, as has been shown, advice from these men is dangerous, more apt to ruin than help men who have their feet on the first round of the ladder of fortune and will succeed if they follow, after careful review of their environments, their own intuitive volition. To ask advice the situation must be explained and if there is any money to be made out of said situation the one asking advice makes a rival who will discourage him so that he may take it up himself ; but if there is no money in it he gets encouragement; there might be a "spec" in buying him up after he fails.

Our public policy brings the people to this. Our whole people are wild over bargain hunting; people, when they see a man about to fail, hold off until afterwards to buy what they want. Why? Because we, as a people, have

learned that we can't have what we want and pay a legitimate profit, so we are all trying to make up the deficit and force a margin in this way. Our young lawyers have an up-hill road to climb; they are never noticed for cleverness and probity; to win success they must gain a case where all the law and facts appeared to be on the other side, and they must learn how to make facts lose their substance and substitute for them their version. One success of this kind will bring corporations flocking to them. If they make a superhuman effort and snatch justice from the grasp of greed they repel the paying business and win only the gratitude of the man they served. This is poor pay and will soon grow irksome. Ambition must have the wings that money brings.

Where there is no margin to do business on the youth of that country can not be taught how to succeed—it is too humiliating to the teacher. Pluck, stick-at-it-iveness and determination mean volumes; when one is told to make up their minds and then go in to win they are told all that there is. They must understand these expressions to mean that they must do others or others will do them, as the

expression goes. Wealth now implies the accumulation of the money that should belong to many in the hands of one person. If the inhabitants of a country have no balance of trade in their favor with other nations they have no profit, and anything that obstructs that balance of trade reduces the profit. So much has been said about falling prices and free silver, the people's money, until the people have come to believe that falling prices have their origin there. This is not true; falling prices have their origin in the obstruction that reduces profits. Twenty years ago America had commerce in her favor by at least 125 per cent.; the tariff was 100 per cent. and there was a balance in our favor of at least 25 per cent. above this. Gradually since that time our profits have been lowered by competition; other nations are raising cotton and wheat and other kinds of our produce, which have been bought in preference to ours, leaving an overproduction on our hands, thus lowering the price. When the price was lowered to the tariff (now it is only 48 to 50 per cent.) there was no profit and every point that prices dropped below our tariff made our prices just so much below cost. The tariff must be one-

third above living prices now. If we could buy in the same market that we sell in we would to-day have a profit of $66\frac{2}{3}$ per cent. and not 1 cent less money; we would sell at the same price that we now sell at, and buy, in round numbers, 50 per cent. cheaper. This would leave in every man's pocket 50 per cent. of what he pays for all goods that the tariff levies duty on, which would increase our circulating medium from 25 to 50 per cent. per annum. Instead of having no money, we would have a surplus and cheap enough goods to compete with the world in any class of manufacture. But our statesmen say people will not pay the taxes so easily by the direct method, which would be true if they saw no benefit to be derived from paying taxes. The fatal mistake that this government is making is that its people pay enormous taxes and get no returns. The people should be taught that government means more than sending them to prison and hanging them for their crimes, that it means to protect them in their rights and preserve for them a market in which to sell the produce that they are toiling for. When a country adopts the policy that prevails here they subvert their institutions from a government for the people and by the people into a

vampire sucking the life out of its own family. We shut out other nations from selling their goods here ; they return the compliment by going to other lands and producing what we could sell them. They go to Egypt, to Africa, to China, to India, and conquer those countries with their armies and raise their own supplies and shut us out from selling our produce in said countries. In addition to all this they obtain a market in which to sell their manufactured goods at a profit.

England can go to her people and say, "We will tax you 20 per cent., if need be, for the purpose of building ships and keeping up an enormous standing army and navy, but it will be returned to you in profits on goods that your government, by this means, enable you to sell"; this takes the burden out of taxes. England is a manufacturing country, therefore she needs a market to sell her manufactured goods in and buy her raw material and provisions from. America is a producing country ; we need a market to sell our raw material and provisions in. If we would open our doors to the commerce of Europe we would be able to pay enormous taxes and build navies and keep a standing army with the best of them. The balance of trade would be largely in our

favor and, as we grew stronger, we could compete in manufacturing, as we do now, notwithstanding the great disadvantages we labor under. If we needed more fields for markets we could conquer them. It might be that we would see it to our advantage to go in and compete in Africa and China to prevent Europe from raising all her produce and shutting us out of a market. The Monroe doctrine is all right, but does not go far enough ; the world has advanced. America should have all of North and South America and commence at once to secure it. We are at least fifty years behind the European governments on matters pertaining to the benefits of government to the people. Show this people that government is not a burden and they will pay their taxes quickly and plenty of them. We can have the finest navy that floats and people so proud of their country that they will conquer the world if they wish. If there were statesmen to-day, as in past times, they would see the niggardly parsimony of our policy and rise with burning eloquence to denounce it ; they would give us the true policy of great powers based upon an advanced republican form. This is a day of little men, there is no doubt of that.

CHAPTER XXXIII.

NATIONAL SUCCESS. HOW TO GET RICH IN AMERICA TO-DAY.

Individual success will make national success. A nation is worse than a failure where all the gain and property gravitates into the hands of a few; there all the inhabitants are at outs with each other and there is continual bickering, strife, and threatened disruption. This state of affairs can only prevail in a country where there is dense ignorance on the part of the masses; this explains why so many countries have discouraged education. America can not support both policies at one and the same time. The free education that she gives her children must stop or the policy must stop. When people are educated their necessities increase and they are not satisfied to wear the coarsest clothes and have meat once a week and see others that they know to be no better than they are rolling in wealth and luxuries, which were obtained by fraud and secret manipulation. They will know that it is unjust for a few to have tremendous profits and

the masses hardly enough to eat and wear. There is but one system to follow to get rich, but that is a vigorous and rigid system. It is expressed in terse form, to wit: All things come around to those that know how to wait. When we analyze this we find that it means to live very close and take all the advantages you can to save a little money. When you have done this do not take hold of anything that anybody else tries to talk you into, but wait until somebody, by dire distress, is forced to sell something for one-tenth of its value and that you know the value of. Never take any risks. Where you do not know the real value let the trade go and wait until you do, as there will be plenty more chances. This system means that wealth is founded upon distress. Fostering infant industries is the spurious name given to a protective tariff. The real significance of it is to transfer the profit from the people to the pockets of the few. The few are not satisfied with all the profit; they now want all the property as well. To get it they must hold the prices from 10 to 25 per cent. higher than the people's income. Then they only have to wait a few years and they have it all, for 10 or 15 per cent. a year

compounded will soon do the work. If it were not for the fraudulent failures, fires, etc., the wonderful resources of the country and the unequaled ingenuity of the people, they would have had it all before now.

These reciprocal maneuvers of the people have been narrowed down until the circle of capital's power is complete; for five years they have been tightening the pressure. We must have revenue to run the government and the direct tax plan may be too revolutionary, but that is the true plan and should be kept well in mind and departed from as little as possible. Otherwise we will be reduced to the condition that has so often obtained in old countries; we will have but two classes, the very rich and the very poor. If there is no margin one must be made. This is done by forcing the masses to live so far below the average expense *per capita* that they make up the deficit and artificially produce a margin, which margin goes into the hands of the rich class. We can illustrate by supposing the average expense of the people to be \$25 per month *per capita*; if five-sixths live on \$10 per month the other one-sixth will have their \$25 and the \$15 *per capita* of the other five-sixths

added to that. Heretofore it has taken the older nations several centuries to accomplish this. If our policy continues it will be done in America in one-third of a century. Up to 1860 our statesmen made equitable laws and this was a nation happily ruled by them. When the little unpleasantness was over in 1865, a new government had been formed. This new government has reduced the country to our present straits since that time ; but this new government has made one mistake; it has permitted education to go on, and there is little of the superstition of the divine right of kings and sacredness of lords and nobles, nor is there a vestige of the dogged plodding patience of ignorance to be found in our lowest classes which is so prevalent among the peasantry of Europe, therefore this country will not be reduced as low as Europe is before its citizens will see that revolution must come and they will use their ballots to that end. It is and will be dangerous to tamper with that ballot longer.

CHAPTER XXXIV.

THE GREAT FINANCIAL QUESTION. FREE SILVER.

The great financial question that is shaking this continent will probably have to be temporarily settled by trying the free and unlimited coinage of silver at the ratio of 16 to 1. This will furnish education on our public policy, when the people learn that those who now have millions to control them with will have added millions, they will have learned that it is not the money made in a country that makes its people rich, but the money they get by having the balance of trade in their favor, which must be paid in something intrinsically worth the purchase price. After a trial of free silver they will have cleared the dust from their minds that prevents a clear view of the policy of nations. All that other nations can get out of this continent to-day is our gold, so they have addressed themselves to that task. Throw open our ports to their commerce and we can get it back by selling 50 to 66 per cent. more produce and raw material than our man-

ufactured goods cost. We don't want this surplus paid in a metal that has a fluctuating value. When the gold begins to leave those countries they will cry loud enough for silver. If the government had the money that the tariff puts in the pockets of monopolists and manufacturers we would build ships enough to sweep the other nations off the seas and take the countries, if need be, that Europe is using to force and ruin us with, by producing there the products that bring us our living. The people pay this tax now without much complaint when it is used to oppress them ; if they could be shown how it would bless them they would gladly hand it over to Uncle Sam.

In the nature of things there can be but one course that will bring international free coinage of silver on a secure basis and that is virtual free trade in America. America would be vastly better off if our factories were closed and we entered into a system of bartering our produce with Europe for their manufactured goods, provided we could make them take all our surplus produce at European prices and pay for this surplus produce with gold and manufactured goods, also at European prices. The reason why this is desirable is plain. As it is

now, we ship Liverpool our raw material and are paid Liverpool prices for it ; then we buy it back at the Liverpool manufacturer's price, with the 50 per cent. tariff duty on manufactured goods added. Free trade should not be bunglingly done by throwing down the fence indiscriminately. We should know from the nations that were accorded the privilege of selling their goods in America without duty that they would allow us to enter their ports with equal freedom. Mr. Blaine's reciprocity policy showed him to be a true statesman, but at that time the little men were too strong to permit a statesman to succeed. Times are somewhat different now, however. America can not get to her true policy as a nation without first trying free silver ; this is needed to complete her education. It would, of course, be better if she could force it upon the world. The trouble is that this people know absolutely nothing about the policy of nations. Free coinage will teach that policy to them. It is said that it is too expensive an experiment. This is not the case ; on the other hand no expense could be too great that would teach them that we, the people, know about as much about our foreign policy as we know about

judgment day, and that we can not afford to remain longer in ignorance of such a vital division.

What we need is a staff of officials that are not blinded by selfish greed and personal aggrandizement, who will take hold of our affairs and give their ability to the upbuilding of our institutions on the basis of the good of the nation as a whole. When free silver shall have been tried and it has brought no margin this will be done. Free silver can not change the price of what we sell in Europe, where the supply and demand of the world is calculated and prices set, nor can free silver affect the tariff which fixes the prices of what we buy, and there is no money in the country to induce new enterprises. How it will put a dollar in the producer's pocket is a mystery no one can explain, but if it costs America five hundred million dollars and teaches her people her true national policy, it will be cheap education. They are paying that much a year to the monopolists. The Republican party will fail to bring prosperity with their return to power. The policy that the members of the republican party have systematically pursued has been to prove to the people that no other party could

prove of benefit to the country except said Republican party. Its more astute members foresaw that something must be done to prevent Mr. Cleveland from making the success of his second administration that he had made of his first. If failure should be met at this point it would be fatal to the future usefulness of the Republican party—to those who constituted its backbone. The only way to turn their defeated state to their advantage was to change the drift of sentiment from its decided free trade tendency into a channel that was decidedly more pressing, viz., the question of money in the hands of the people. If they could make the people feel that under Democratic rule their ability to better their income was curtailed, they would produce a revolution of sentiment that would return them to power with great *eclat* on the bosom of its mighty current. The great monopolists and manipulating financiers, who constitute the bone and sinew of the Republican party by virtue of owning the money of the nation, had only to agree together that they would cease development, curtail activities in their industries, loan no money on collateral unless it suited them, and to force payment wherever they found a

debt maturing rather than make new loans to bring the people around to their views. In addition to this they forced the price of raw material or produce to the lowest possible point by refusing the money to move the crop with and buying as little of it as they could use and pay expenses on. Their calculations were based on correct principles and they have promptly and effectually brought the people to their feet, but now that they have them there, what are they going to do? The industrial condition has assumed a vastly different aspect to that which existed when they put on foot the plans which were to destroy their enemy. The question of questions which now confronts them is have they destroyed themselves along with the enemy? Their policy has brought them into the actual possession of all the great railway and steamship navigation lines and all other enterprises of note ; small investors have been pushed out without receiving any value for their stock and the people have not made a living on the land. For these reasons there is no money to support the enterprises we have, therefore, no more could be needed. If there is absolutely nothing that will induce new enterprises and guar-

antee increased output of the old and we are to continue to shut America out of new markets by increasing the tariff, there can nothing follow the present Republican administration but growing disaster; but, however trying this system of teaching may be to the people, the lesson will be cheap if they learn that any artificial margin that goes into the pockets of individuals, as the tariff operates in America, is sure to sweep the money of the country into their hands. If it takes 15 per cent. margin to do business on and there is an artificial margin above that by keeping out competition of 35 per cent., said 35 per cent. is unlawfully held from the people. It is theirs by right, or was until they voted that right away. The protected infants do pay most of the taxes by buying the high-priced foreign goods and lolling in the luxurious stupor of French wines. When the Democrats came into control they attempted to stop this nonsense, but the Republicans met them by abandoning their pleasures and luxuries for the purpose of bringing on a deficit in the revenues. This was the most overt and telling move they made when the last overflow in their favor was induced, but the people do not want to pay their taxes that way any

longer. It ruins our national character and shuts out the world from sympathizing with or buying of us. This is just a starter of what it does; it shuts us out of being a nation of men who understand government. There are only a few of our richest men who come in contact with other countries and feel the force of said contact. To-day is the great day of conventions, assemblies and associations. Every man who has attended one of these gatherings has felt himself stimulated, encouraged and instructed. If America were in touch with her sister nations, by selling and buying direct, every producer would know what was wanted in every European country and what could be sold there to the best advantage. Every merchant would know the articles that were manufactured there and the best markets to buy in. What would become of home manufacture? Home manufacture would be greatly stimulated and the output increased. The people would have money to buy with; they would buy from 50 to 100 per cent. more than they now buy, and they would have freight rates and home sympathy in their favor, and the additional fact of being able to manufacture goods cheaper than other countries. Monopolists

have demonstrated in this country that they can drive men harder and pay less wages in comparison to prices and profits received under a protective tariff than is done in any other country in the world. This power could not be exerted with absolute sway except where there was real and dense ignorance concerning government for the people as opposed to government for the classes. It is said that we have a government of the people and for the people, but what we have is a government of the people for the classes. Monarchical rule is much to be preferred to this, inasmuch as those who inherit official position will protect their interests by protecting the people from other unjust oppression. Our infants have been protected until they have grown to be our masters, who whip us into line with the heaviest and most unsparing lashes. It would be tedious and useless to illustrate these facts by comparison; everyone has heard and seen and placed them in parallel columns over and over again. What is needed is to get at them from the correct point of view.

Free silver is not logically a Democratic measure. Were it possible to make it good money and by some as yet unexplained plan,

it could be gotten into the hands of the people, it certainly would be most beneficial to those who were in favor of and profited by high tariff. The 50 per cent. profit that the said tariff gives above the price that the consumer would pay for the same goods, if allowed to buy in the same market in which producers sold, has gleaned the money out of the country. It stands to reason, therefore, that those who have been the beneficiaries of this gleaning would be the most anxious and able exponents of any plan whereby more money would be distributed for them to glean. When money begins to leave the people they begin to take extraordinary steps to hold as much as they can. First, they begin to hoard, but after a time they see that they can gain but little by this plan. They must either go to buying and bartering what is forced on the market by failures or place their holdings with the mushroom investment companies that this condition always gives rise to. Said companies get their power from the history of similar companies that were successful in times when money could be gotten to carry out their plans, but which are sure to fail in times when finances are so low, or they base

their promises of big dividends on the fact that nine-tenths of those they are inducing to come in will fail to meet their obligations, thereby losing all that they had invested. As times grow still harder less and less honorable methods are resorted to.

THE END.

LOVE'S LIMITATION.

BY MABEL BOYD.

Last night an angel came to my dwelling place, bringing with him, into the coldness and loneliness, light, warmth and peace. I showed him my bare larder, my cheerless room, my empty purse, my shabby raiment, my plain face, my bent form, and my dull and witless brain ; but he smiled a radiant smile, as if all this mattered not, and still stayed with me. So I opened to him my heart, where Self, and Self alone, found room to dwell. His smile faded and his face grew sad, but there was hope in his look and still he stayed. But honesty, my one virtue, whispered I had not shown him all. Then I laid bare my soul and bade him look upon its only tenant, the demon of Ambition. Hope left the eyes of my angel and, with his white wings drooping, he went out into the night.

I awoke with a bitter cry, for it was Love himself whom I had driven from me—Love, beautiful and eternal, who fears neither cold, want, hunger, uncomeliness of face or form, nor lack of wit, who can even drive Self from her

throne in the human heart; but who turns away powerless from a soul dominated by a desire for a name among men and by greed of gold.

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